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The Church, Speaking!

An Editorial

Congregational Christian General Council

—

Church of Scotland General Assembly

—

Reformed Church General Synod

Tomorrow Will Not Bring Utopia

By Hugh Stevenson Tigner

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In This Issue

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The Christian Century

July 8, 1942

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Calendar of Coming Events

June 15-July 17. Symposium of Social Studies for War and Postwar Needs, Denver, Colo.
June 27-Aug. 1. Institute of World Affairs, Salisbury, Conn.
July 4-18. Summer Institute for Social Progress, Wellesley, Mass.
July 5-11. Institute of Public Affairs, Charlottesville, Va.
July 5-12. Congregational Adult Summer Conference, Granville, Ohio.
July 6-9. Washington-North Idaho Disciples Convention, Spokane, Wash.
July 6-13. Friends General Conference on Toward a Free and Generous World, Cape May, N. J.
July 6-14. Missionary Conference, Northfield, Mass.
July 6-16. Institute of International Relations, Whittier, Calif.
July 6-16. Princeton Institute of Theology, Princeton, N. J.
July 6-17. Institute on Teaching of Latin American Relations, Denver, Colo.
July 6-17. Institute on Church Music, Columbus, O.
July 7-10. Methodist Ministerial Training School, St. Paul, Minn.
July 7-17. Methodist School of Missions, Fayetteville, Ark.
July 7-Aug. 14. Institute on Intercultural Education, Columbia University, New York.
July 8-10. New England Conference on Tomorrow's Children, Cambridge, Mass.
July 9-11. Institute on Win the War—Win the Peace, San Francisco.
July 10-17. Methodist Missionary Conference, Fayetteville, Ark.
July 11-18. United Presbyterian Conference, Northfield, Mass.
July 11-18. Y.W.C.A. Business and Industrial Women's Conference, Milford, Ia.
July 12-17. Illinois Adult Summer Conference, Eureka.
July 12-17. Congregational Adult Summer Conference, Olivet, Mich.
July 12-18. Congregational Adult Summer Conference, Lebanon, Mo.
July 12-18. Congregational Adult Summer Conference, Sawyer, Mich.
July 12-18. Young People's Summer Conference, Makanda, Ill.
July 13-18. Congregational Adult Summer Conference, Mountville, Ga.
July 13-19. Southern California Disciples Convention, Long Beach.
July 14-21. Institute on Interpreting the Latin American Area, Silver-Bay-on-Lake-George, N. Y.
July 15-24. Religious Education Conference, Northfield, Mass.
July 16-18. Peace Institute, Portland, Ore.
July 17-Aug. 27. Lisle Fellowship Conference, Sylvan Dale, Colo.
July 18-25. Y.W.C.A. Business and Industrial Women's Conference, Zephyr Cove, Nev.
July 18-Aug. 1. Christian Ashram, Blue Ridge, N. C.
July 19-22. Northern California Disciples Convention, Stockton.
July 19-25. West Central Young People's Summer Conference, Jacksonville, Ill.
July 20-24. Conference on the Work of the Minister, New York.
July 20-31. Leadership Education Laboratory School, Faribault, Minn.
July 20-31. Summer School of Christian Education, Faribault, Minn.
July 20-Aug. 7. Writers' Conference, Boulder, Colo.
July 20-Aug. 10. Westminster Choir College Summer School, Northfield, Mass.
July 22-30. Congregational Adult Summer Conference, Big Timber, Mont.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIX CHICAGO, JULY 8, 1942 NUMBER 27

EDITORIAL

THE WEEK which has followed the fall of Tobruk has not sufficed to allow the British army in north Africa to re-form its shattered ranks. Although fighting goes on without cessation, General Rommel continues to advance at an average pace of almost fifty miles a day.

Rommel Continues to Drive Eastward

The important coastal fortress of Matruh has been surrendered without attempting a defense, and the British line—if there is a line—is now east of El Daba. This brings the Germans within less than ninety miles of Alexandria, and there are signs that that hitherto light-hearted British naval base is beginning to make frantic last minute preparations for a siege. London admits that the harbor at Alexandria is no longer a safe place for what is left of the British Mediterranean fleet. The seriousness of the situation is shown by the haste with which New Zealand infantry and American airmen are being thrown in as reinforcements for the hard-pressed British eighth army. One significant fact has been the failure of Egypt to order its army to fight. It is Egypt which is being invaded, and that country has universal military service. Yet aside from a few warnings by the prime minister about the danger of fifth columnists, Egypt is content to remain a spectator. Once again, the imperial power is being left to fight its own battles.

First Signs of a Yellow Paint Hysteria

ONE of the most disgraceful types of public hysteria to crop out during the last war was the smearing of yellow paint on the homes of suspected sympathizers with the enemy. Perfectly inoffensive citizens who happened to bear German names, or who were accused by self-appointed patriotic monitors of lagging when it came to buying bonds, were subjected to public obloquy by having their houses or barns daubed with yellow paint. From Washington county, Iowa, comes disturbing news of the first appearance of that sort of thing in this war. There five young men—two about to be inducted into the army—have been arrested for demonstrating against Mennonites. According to the evidence, a Mennonite minister was hung in effigy, three edifices—including the Mennonite church in Welland—were bombed, and the home of a member of the church was painted yellow. Prompt action by the county authorities in fining the two who were about to enter the army and binding over the other three to the grand jury, will probably put an end to that sort of thing in that particular community. Let it be hoped that it does not spread elsewhere! But the comic strip, "Little Orphan Annie," is not doing much to safeguard public sanity when it shows its child-heroine recruiting other youngsters to sell bonds and war stamps, and setting down "yellow marks" against any who fail to buy as Annie thinks proper.

An Outline for a Pacific Charter

MR. CHURCHILL returned to London without formulating a Pacific Charter. Instead, he joined President Roosevelt in issuing a statement which, for sheer emptiness, equaled any of the sort Hitler and Mussolini used to put forth after their spectacular dashes to the Brenner pass. It was not for lack of suggestions that a Pacific Charter failed to come forth from the recent Washington conversations. We happen to know, for example, that Dr. E. Stanley Jones drew up an outline for such a charter, with official encouragement, which was carried to the very highest parties. It proposed a promise of equality of opportunity in all areas for all peoples, with a general liquidation of imperialism. It suggested that the United Nations affirm their readiness to cooperate with all nations working for a new world order based on certain principles. Among these principles it included equality of access to raw materials, equality of opportunity for immigration and naturalization, resettlement of surplus populations in sparsely occupied parts of the earth, freedom for all peoples to decide their own destiny, and a world organization to administer an improved mandate system for undeveloped regions. Other suggestions pointed toward the same end are known to have been submitted to the conferees. Their failure to

respond was, we are convinced, a mistake. By thus refusing to call into play in the Orient imponderable forces of enormous power, they subject our cause to handicaps as grave as any loss of territory. At the same time, they give new point to the question, Why has Great Britain failed to utter a word in support of America's assurance, given through Sumner Welles, that there is to be an end of imperialism? With evidence accumulating that Indian nationalists, led by Gandhi and Nehru, are about to renew their campaign for immediate independence, this complete silence on the Asiatic peace aims of the United Nations has become a weapon which Axis propaganda can use with dangerous effect.

Progress Toward Presbyterian-Episcopalian Concordat

AFTER the negotiations looking toward a concordat for cooperation between the Presbyterian and Episcopalian churches had been apparently stalled for a year or more, it is now announced that an important forward step has been taken toward the realization of the plan. The joint committee, it is reported, has reached "complete accord on the basic principles of union." They relate to doctrine, worship, church government, the ministry, the sacraments, the ruling eldership, the laity and the rights of local congregations. The details of the agreements on these points have not yet been made public and will be awaited with interest. The formulation now goes to the presbyteries and to the Episcopal dioceses for "approval, revision and possible rejection." It is admitted that the highest hurdle to be surmounted is the question of the ordination of the clergy. There is, to be sure, a real difference here, and it remains to be seen whether it will be possible to devise any plan, by "supplemental ordination" or otherwise, which will give the Presbyterian clergy a standing that the Episcopalians will recognize without a virtual surrender of the principle which has always been fundamental with the Presbyterians. A ground for hope of a harmonious issue may be found in the favorable and hopeful attitudes of such leaders as Bishop Parsons, who heads the Episcopal delegation in the joint committee, and Dr. Lewis S. Mudge, chairman of the Presbyterian delegation. The replies of the dioceses and presbyteries will be reported back to the joint committee at its next session, six months hence.

Canterbury Defines Role of Churches

CAPACITY for spiritual leadership commensurate with the dignity of his high office was demonstrated by the Archbishop of Canterbury in a radio address which, originating in London, was heard throughout Great Britain, by short wave in America, and as part of a service in the Episcopal Cathedral of Washington, D. C. The function of the church at the present time and in the years immediately ahead, as he defined it, is not to solve the problems of war and peace, but is, in large part, to prepare the nations for resistance to the temptations to which war exposes them and the no less dangerous temptations to which victory will expose them. The temptations of wartime are hatred and the surrender of liberty. "We may rightly renounce for a time some of our own liberties that they may be preserved for the days to come, but we must be very careful how we regard the liberty of those of alien rights, perhaps even of enemies who are to become our fellow citizens." After the war the victors must be on their guard against fear and avarice. "When the war is over and the victory is won, our two countries will wield almost unlimited economic power. The temptation to use this selfishly will be very strong. . . . We shall be tempted to invoke the great name of freedom, under which we fight, in the interest of our own commercial predominance." It is not the role of the churches to write either the military or the economic terms of the peace, but it is their right and duty to insist that it be neither a punitive peace nor the charter of a new Anglo-Saxon economic imperialism. "If we were to use our victory to impose our own domination, we should descend to the level of our enemies and deprive our cause of its chief moral justification." The discharge of the high function of religion will require the cooperation of all the churches in all countries, including those which have passed through the fires of persecution in the occupied lands, and the Protestant and Catholic churches in what are now the enemy countries. This last item is worthy of special emphasis. The churches of Germany have been the only centers of organized resistance to nazi tyranny within that country. Perhaps they have a still larger service to perform in the days of reconstruction.

A Roman Catholic Program For New Social Order

THE FOUR Roman Catholic archbishops of England and Wales have formulated in ten points the "minimum conditions of a Christian way of life." The pastoral letter embodying them was recently read in all churches under their jurisdiction. Seven of the ten points state conditions about which there would be little controversy among persons of enlightened social views. They call for a minimum wage sufficient for comfort and saving, as a first charge on industry, and for subsidy by the state or from a "wage percentage pool" to make up the difference when the employer cannot pay the minimum; assert that the wife should not have to work to bring a family's income up to the minimum; demand adequate and sanitary housing, and denounce wide inequalities of income and the control of the lives of the many poor by the few rich as contrary to social justice. The demand that "no one should have to sleep in a living room" seems to be going into detail rather excessively, but no doubt it is a good general principle. The other three specifications are of a radically different order. They are: a ban on birth-prevention equipment, a ban on "obscene" books, and "religious education meeting the wishes of parents available to all children." Whatever may be the justification of these policies, it is evident that their inclusion in the social program is designed to gain acceptance for them under cover of the humanitarian appeal of the other items. Birth control is a question important enough to be con-

sidered separately and on its own merits. The campaign against it is a Roman Catholic specialty. But consideration of it on its merits is now impossible for them since the pope has already pronounced against it—except by the unreliable system which he has declared to be "natural" and therefore lawful. Even persons with a pronounced aversion to obscenity may well be suspicious of a Catholic censorship proposal, considering the kinds of books that are banned in Catholic countries. And the religious education demand suggests another step in the continuous campaign for state support of Roman Catholic schools.

Teaching American History In the Colleges

MUCH of the press professes to be alarmed at facts brought out in a survey of 690 American colleges made by the *New York Times*. Very few of these schools, it transpires, include American history among their required courses. Only 18 per cent include such a course among their requirements for a baccalaureate degree; only 28 per cent make taking such a course in high school a requirement for college admission; less than 10 per cent of the students in American colleges and universities ever take a course in American history. A few educators have ventured to suggest, as did the president of Lehigh in a letter to the *Times*, that "the assumption that a course in American history confers either civic virtue or essential understanding of public questions has no supporting evidence." But the editors will have none of this. They demand compulsory courses in American history for every college student, and most educators seem to agree with them. We believe that college students might profitably study much more history than they do—not only American history, but the history of other countries, especially in the Orient and in Latin America. But there is another side to this matter which should not be overlooked. What kind of history are the colleges to teach? In the light of the furore stirred up over the books of Professor Harold Rugg that question is hardly a minor one. Professor Rugg's fault, if it was a fault, lay in attempting to face realistically the actual forces which have molded America. Within recent years three organizations—the American Legion, the D.A.R., and the New York state chamber of commerce—have made serious attempts to set the standards for teaching history in this country. Is that what we want? Would it add to the student's understanding of the interplay of forces in American life if we got it?

Spoils of Office— In the Red

FIVE THOUSAND dollars a year sounds like a pretty good income even with the cost of living as it is. Only a small per cent of persons gainfully employed earn that much. As the salary for a public office it is enough to make the office seem desirable to a great many people. Five thousand dollars is the salary of a member of the Chicago city council, plus allowances of about five hundred. How much money can an alderman save out of his salary? Or how much does he have left to live on after meeting the expenses of office? Alderman Paul H. Douglas, who is also a professor of economics in the University of Chicago, kept books and has made public a detailed financial report. For the first of his two years in office, there was a net loss of $7.72. The second was slightly worse; the job cost him $155.90. He is not complaining of this. There was no need for him to pass the hat. He had sufficient sources of private income in his salary as professor, in fees for lectures, and in royalties from his books. It appears from the statement that he conducted his office about as economically as it could be done with due regard for efficiency. If this is true, it appears that aldermen, in general, get nothing net, or a little less, for the work they do for the city. How then do they live? The matter would bear looking into. Some of them, of course, have incomes from investments or from businesses which they can manage in the time not occupied by their public duties. For example, two famous aldermen who represented Chicago's first ward for about forty years were saloonkeepers. Their professional incomes were doubtless ample, though their aldermanic expenses were notoriously much larger than Douglas'. But in considering what kind of service a city gets from its aldermen, and what kind it can reasonably expect to get, it is well to take account of the general truth revealed in this report—that the expenses of the office (not counting the cost of getting elected to it) are more than the salary and allowances, and that an alderman who is going to continue in the job has got to live—somehow.

Do Tire Regulations Discriminate Against Protestant Clergy?

ON PREVIOUS OCCASIONS we have raised questions in connection with the privileged standing of ministers in matters of tire rationing. But an issue of an entirely different sort is raised by the action of the state rationing administrator for California in severely limiting the *kinds* of clergy to whom tires may be issued. In a letter of instructions sent to all California rationing boards Paul Barksdale d'Orr, the state administrator, says that only a minister who is engaged in "carrying out those duties specifically enjoined upon him by the religious beliefs of his denomination" is eligible for new tires. This general rule is then illustrated by saying that it means "calls by ministers on members of their congregations who are dying or seriously ill in order to administer to them the comforts of religion." "Charitable, friendly or benevolent calls" do not qualify. Neither does other travel in the ordinary work of the ministry, except in rural districts where there are no public conveyances. Guided by these instructions, some California boards have ruled that the only clergy eligible for tires are Catholic priests, since these alone carry the last sacraments to the dying. The ambiguous language used by Mr. d'Orr easily lends itself to such an interpretation. We cannot believe that Mr. Henderson's tire rationing authorities had any such discrimination between Roman Catholic priests and Protestant ministers in mind when they framed the government's policy. But if they did not, the situation which now obtains in Cali-

fornia—and may elsewhere—should be cleared up at once. The Protestant churches will certainly not rest content with a ruling which grants Catholic clergy privileged standing with the government.

The Church, Speaking!

THE CHRISTIAN CHURCH is finding its own voice, and is beginning to speak on its own behalf with a new-found sense of its true allegiance, which is not to the state, but to Jesus Christ its living Head. In the crisis with which the war confronts it, the church is reviving its consciousness of the uniqueness of its status in the world, its independence from the state and its responsibility to bear witness to the truth about war in terms that represent the divine revelation of which, under Christ, it is at once the carrier and the proclaimer.

The fundamental American concept of the separation of church and state is bearing, now, its ultimate fruit. It has been held as a political doctrine—defining limits beyond which the state may not pass. But the church has been slow to recognize that it is also a vital *Christian* doctrine—pointing the church to its true allegiance and to its independent responsibility to act and speak in accordance with the truth which God has committed to it. It may well be that the political doctrine of separation of church and state will prove to be the highest contribution of American democracy to mankind. But this can only come true if the church takes the doctrine to itself as the defining principle of its own independent status, its independent function and, before God, its independent responsibility to speak for him alone.

The war is driving this principle home to the church's consciousness as no past crisis has ever done. Every representative meeting of churchmen is wrestling with it. In none of these gatherings is there unity of conviction; but there is common consciousness of a predicament. It is a predicament created, on the one hand, by the traditional subserviency of the church to the state, especially in wartime, and on the other hand, by the difficulty of reconciling war with the God who has revealed his nature and character in Jesus Christ. The significance of this predicament lies in the fact that the church is beginning to look to the Object of its own allegiance as the source of its testimony rather than taking over the ideology of the nation and giving the nation's war its blessing as righteous and commanded of God. It is asking, not, What does the state want the church to say and do? but, What does Christ want his church to say and do?

Thus far, its testimony for Christ in the midst of the war has been largely a negative one. So to describe it is not to belittle this testimony. It marks the beginning of a new day when the church so conceives itself that it cannot make itself a party to the war, and determines that it will not bless war. Christ has been waiting a long time for his church to take this stand. He was honored by the action of the Presbyterian General Assembly which revoked a resolution declaring that "the cause for which our nation is at war is just and righteous and that our freedom, our culture and our historic faith are dependent on the outcome of this conflict," and rested content with a substitute which said simply that "the nation had no alternative but to engage in this war." Christ was also honored by the Northern Baptist Convention when it voted down a resolution which declared for "the defeat of the Axis," and laid on the table a resolution declaring "allegiance to the government and people of the United States in the war."

During the past two weeks numerous other church bodies have made pronouncements. The Detroit Methodist conference reaffirmed the statement adopted by the General Conference of 1940, declaring that "the Methodist Church will not officially endorse, support or participate in war." The Ohio Methodist conference, largest in Methodism, declared that "this conflict is upon us because mankind has flouted the moral laws of God. The nations have put the claims of nationalism, the lust for profits, and the pride of race above justice and a Christian regard for human beings." Quoting the General Conference of 1940, Ohio Methodism reaffirmed its insistence that "the agencies of the church shall not be used in preparation for war, but in the promulgation of peace. We insist that the buildings of the church dedicated to the worship of God shall be used for that holy purpose and not by any agency for the promotion of war."

The Rock River Methodist conference, which includes the Chicago area, went much farther than any other church assembly in expressing a positive Christian witness on war. Determined not to bless war, the conference made more explicit the right and duty of the church to bear an independent testimony. Introducing a new note in its resolution, the conference spoke as follows in words worthy of careful study throughout the whole church:

> The function of the church is different from that of the state. The state has resting upon it the necessity of making a political judgment in respect of war. This necessity rests also upon individuals who are members both of the state and of the church. This we recognize. Further, we are deeply aware of the values that are involved in this present struggle, and of its momentous consequences for the future of mankind. But human judgments are fallible. Hence it is the peculiar function of the church to direct the minds of men toward God. Today in every country the church is calling the world to repentance and to works meet for repentance. Also, the church in every country is proclaiming the grace of God, who is himself at work in history seeking the salvation of individuals and of nations. It is the privilege of the church to be an agency through which God may work toward this end. Let it undergird the faith of the people. To those who remain behind and those at the front under fire, let it declare anew the Christian faith that behind all this struggle by man, God still reigns and cares and strives for a better world. Let it remember in prayer the chosen leaders of the nation and commit its youth, wherever they may go, to the protection and guidance of God.

While this resolution is open to verbal criticism we believe its vulnerability is due to the exigencies of extemporization under the stress of its preparation as a substitute for other resolutions before the body. We do not believe its sponsors intended to imply that the church may not make a "political judgment," or that by "directing the minds of men toward God," the church thereby escapes

"the necessity of making a political judgment in respect of war," or that God is somewhere "behind" the war. God is in the political scene, and in the very thick of the war, as the resolution itself affirms, and the church must go where its God is; it must know what he is doing there and speak for him there. But in this conference more clearly than in any other Methodist annual conference, it was the plain intention not only to refrain from making the church a party to the fighting, but to bear positive testimony as to why this is the only position the church can take.

Still another church assembly was that of the General Council of Congregational Christian Churches. (An extended report of its proceedings will be found in the news section of this issue.) In this gathering the pacifist-non-pacifist controversy seems so to have absorbed attention that the church's responsibility, as church, to utter a positive testimony on the meaning of the war received only marginal consideration. Nevertheless, a strong word was spoken when the council declared:

> The present tragic situation is really a world-wide civil war and revolutionary upheaval, due to human blindness, apathy and selfishness, not only in other nations but in our own. Racial and national arrogance, economic exploitation, and failure to provide and use adequate machinery for international cooperation and adjustment, have combined to bring this disaster upon mankind. These things are wrong. They are sins, calling for humility, confession and repentance.

We believe this statement is far more crucial and significant for the church than the question over which the pacifists and non-pacifists contended. Had it received the consideration and debate which it deserved, its hardly more than humanistic analysis would doubtless have been modified into a forthright pronouncement of the word of God. Its defect is not in its content, but in its orientation. It contains the stuff out of which the "free and prophetic message" called for by Dr. Albert W. Palmer could have been made. As it was, the council adjourned, having refrained from blessing the war, to be sure, but uttering no great word of prophecy or Christian illumination as the church's unique witness in the anguish of this hour.

Instead, the council centered its attention upon an issue which is hardly more than academic—that of the pacifist-non-pacifist controversy. Probably there was not a single delegate to whom this issue had genuine reality. Yet the council gravely recognized two "viewpoints as existent and honestly held by equally conscientious Christian people." One of these "viewpoints" was expressed in terms of the "support of the present war effort of our country at whatever cost of life and treasure." The other was expressed in terms of a conscientious inability "to accept the way of violence and bloodshed" and of the belief that "the way of the cross requires them to endure suffering, if necessary, but not willingly to inflict it."

It seems to us that the exciting debate on this issue and the final resolution in which the council washed its hands of any obligation to decide between the two "viewpoints," or to give any word of Christian guidance, is a demonstration of the sterility of the controversy and the academic nature of the issue. The issue raised by the pacifists is a live issue only when it comes to the point of physically bearing arms, and therefore could hardly have been a live issue to the council delegates.

Had the council selected a leading exponent of the Christian non-pacifist position, stood him beside a representative exponent of the Christian pacifist position, and interrogated them both with the question: What difference does your position make in your *actual behavior* in this war? the answers, however discursively given, could have been stated in two words: Practically, none!

The net effect of the informal registration of adherence to the two "viewpoints" (see the account on page 864) is that 544 delegates declared that if they had been drafted they would have taken their place in the armed service, and 135 delegates declared that had they been drafted they would not have consented to bear arms. The pacifist-non-pacifist issue thus turns out to be a disagreement over a course of action in a situation which for both groups does not exist in actuality. As to the delegates themselves, the behavior of the 544 and that of the 135 in respect to the war is practically indiscriminable. And their behavior reflects that of the church's entire non-draftee membership.

It is to be regretted that this rather vacuous issue, with its vacuous outcome, consumed so much attention at Durham. Regrettable, because it eclipsed Congregationalism's responsibility to add its testimony to the growing witness which the Christian church is striving to utter as the living word of God to a humanity which is crucifying itself by its own sin.

In this hour, every Christian is challenged to make his contribution to this growing witness. Such a task should not be relegated to formal assemblies alone. There should be a church-wide search for the word which God wants his church to say. The humblest and the least of us should participate in this search. In the spirit of humility, and conscious of its insufficiency, The Christian Century offers its contribution as a spur to others in the form of—

A Church Resolution

Assembled in the midst of a world war, we declare that the Christian church under God is not and, if it is true to its own nature as the ecumenical Body of Christ, cannot be at war. Though it is in the war, it is not a party to the conflict, but it seeks in the midst of the strife to bear witness to the truth of God. Voicing, therefore, the testimony of our Christian faith on behalf of the whole church throughout the world, we unite in proclaiming the war as the judgment of God upon the nations, including our own nation, for our sinful "blindness, apathy and selfishness," a judgment under which all citizens, including all Christians, are involved in an unescapable necessity; a necessity which demands not only their passive acceptance of the sacrifices and their endurance of the sufferings inseparable from war, but also their positive participation in the hellish conflict itself. None can escape God's judgment. As all are indivisibly guilty before God for the sins which brought on the war, so the church proclaims to its members especially, but also to all citizens and to the fighting nations, that the only way of salvation from the ever recurring hell of war lies in their responding to

God's judgment in this war with confession of sin and repentant reformation of their ways of life.

We reaffirm the Christian truth that God's will is peace, not war; joy in human brotherhood, not strife and murderous violence; and that his judgment falls upon men only when they have defied or disregarded his will. But we also reaffirm the central truth of the Christian revelation that the divine judgment is always redemptive and is exercised in infinite pity and a suffering love which is beyond all our power of apprehension save as we behold it in the cross of Christ. God's judgment is not designed to destroy, but to save; and it saves by bringing men to repentance. Only in a penitent response to God's judgment in laying upon the nations his condemnation of their sins which brought them under the necessity of waging this war, is there hope of salvation and peace. This we declare as the true witness of the Christian faith for this tragic hour.

Anew the Christian church, in the name of Christ its living Head, dedicates itself to bear this witness—in all humility, and in penitence for its own sin, but with great boldness—in its worship, its preaching, its own fellowship, its works of mercy for the wounded, the bereaved, the hungry, the victims of dislocation and of famine, and in its unceasing prayer for the nations, and especially for its own nation, for those in authority, for those who must endure the torture of body and conscience amid the worst horrors of the battle, and especially for its own sons whom it follows into the inmost hell of the conflict with tender solicitude and blessing.

Why Are Public Debates Futile?

EDITOR THE CHRISTIAN CENTURY:

SIR: The most promising public debate I ever attended was no exception. It was indeed an affair of giants. G. K. Chesterton and Hugh Walpole were the combatants, and Sir Edmund Gosse was referee or, more politely, chairman. G. K. C. defended the proposition that the present state of the modern novel was a sign of social decay; Walpole said it was not. The referee at the close announced that he did not think either of the warriors had won, and he proposed to keep the cup himself.

It was a delightful afternoon. The rapiers had been flashing merrily, but neither of the speakers came near to pinking his foe. It was a grand display. But at the end I did not know any more about the novel as a sign of social decay—that is, whether it is or is not—and I was a little hazy upon what social decay meant, and what a novel is.

I wonder why public debates as a rule lead nowhere. Is it because there are no terms of reference accepted by the champions? (There are, I believe, in the ring.) Would it be right to read to each disputant as he enters the ring a statement like this: "Do you promise to use the following words [here the chief terms should be named] in their accepted meaning as set forth in the accompanying codicil? Do you undertake not to score points by irrelevant jests, appeals to the gallery, false analogies? Will you leave behind all red herrings before you ascend the platform? Will you verify your quotations? When you are cornered, will you say so? Are you prepared to fight as one who cares for truth more than for your own opinions?"

That might help, but I am not sanguine. In the town in which some of my early years were spent there was a kind of perpetual debate at the market place between an atheist and a defender of the faith. They had a ring of listeners round them night after night. It was one of the entertainments in that town. We used to join the company now and then.

The two were always the same. To be sure, they were out to win, and their means were not always "pure and spotless as their ends." They repeated the same arguments, quoted the same authorities, made the same acid jests. There was no very obvious reason why they should ever stop; and though it is now many years ago and these two men have long been beyond our ken, I can easily imagine that if I went down to that market place this evening I should find them at it still.

This is not to deny that good work is done in a limited way by those brave men who defend the faith in public places. I knew such a man—a scholar, refined and courteous, who trained himself to do this as a service to his Lord. He knew very well what he could and what he could not do. He could check the mischievous and specious argument and protect the unwary, and perhaps some would come to him to hear more about these things.

But is not my main position true? Did you ever go to a public debate with any expectation that at the end one combatant would confess, "I am wrong"?

It is significant that much is made of the fact when a speech changes votes!

QUINTUS QUIZ.

Lest the Tree be Sterile

OUR knowledge grows
Like some tall tree,
But leafless, without fruit,
Save wisdom choose
The seed of it
And water well the root.

From cleverness
And fact alone
Ecclesiastes found
No comforting,
No food, no shade
Across the parching ground.

For knowledge has
The strength of earth
To grow through soil to light;
But wisdom has
The strength of God
Fulfilling breadth and height.

KEITH THOMAS.

Tomorrow Will Not Bring Utopia

By Hugh Stevenson Tigner

IN THE FAMOUS thirteenth chapter of the First Letter to the Corinthians we read: "When that which is perfect shall come. . . ." St. Paul and other New Testament writers were often making statements like that. But, we are constrained to note, the perfect never comes —at least not within the experience of mortal men. There is one fight in this world which is never brought to complete victory, one striving which is never entirely fulfilled within the realm of history, and that is the fight of the spirit, the endeavor to overcome all evil, to attain the ideal, to realize and establish that which is perfectly good. Yet despite all the troubles of the modern world, even in the presence of the colossal trouble of the last two global wars, the tendency toward utopianism has been insistently present since the middle of the nineteenth century.

Professor William E. Hocking has suggested* that the ability of science to give us ever more effective techniques, combined with the modern idea that it is man's inalienable right to enjoy an easy and unfrustrated existence in this world, has encouraged the taking of an aggressive attitude toward all the ordinary ills of the human lot, and has seemed to justify the expectation that on some tomorrow utopia will be attained. It has been a notable characteristic of American life during the last fifty years that the definition of an inconvenience has called forth an invention—another gadget, a new medicine, an improved model, an extra cushion, a change in the rules, a new bridge, one more personal service on trains and ships. The determination to have a comfortable life has run to rebellion against even the radical ills of existence, the pangs of childbirth and the laboriousness of labor. There must be painless dentistry, effortless housekeeping, effortless education, effortless everything. This attitude has permitted nothing sinister, unpleasant or tragic to be regarded as irremovable from the human lot, neither pain, nor poverty, nor disease, nor war, nor injustice. And Dr. Hocking dryly adds that if death and the weather still seem to stand beyond control of humanity, the modern spirit looks upon their conquest as merely postponed rather than abandoned.

Realism Is Not Defeatism

Pointing out that this spirit is a highly romantic one, bound to be rebuffed tomorrow, that these more sanguine expectations are illusions, that the human lot is not going to be ideally transformed or radically reconstructed, that the future is not likely to be much less untarnished than it has been at some other times in the imperfect past—pointing this out is probably a thankless task, and one that will be misinterpreted as defeatism. It will be objected that nothing should be said or done today to dampen men's hopes, reduce their vision or qualify their courage. I agree. Hope and courage are human necessities, a nourishment without which our spirits falter. It is in the interest of hope and courage, an *enduring* hope and courage, that I am writing.

Truth is a necessity, too. A hope which is not supported by the truth, and a courage which has not faced the truth, are not worth possessing, for in the hour of disillusionment they are apt to become bottomless despair and bitter cynicism. One of the shortcomings of modern optimism is that it has left men wholly unprepared to meet life affirmatively when it reveals a tragic character. This shortcoming helps explain the contradictory fact that the most optimistic epoch of history has been seasoned intermittently with expressions of the deepest gloom. Along with the belief that utopia was just around the corner has alternated the counterbalancing belief that man's life is without redemption.

While we are preparing ourselves to meet the future we had better prepare ourselves to meet everything with which we are to be confronted in the future. Certainly, one of the things we shall have to face will be an array of hardship and disappointment. Men will prove themselves as incapable as ever of bringing the problem of evil to a final solution, and utopia will always lie around yet another corner, one of those we never succeed in turning.

The Horizon Recedes

We ought to know that without being told. We ought to learn it in the normal course of experience. In the process of growing up we reach at last many of the prizes which appeal to the child as making life wonderfully satisfying and surpassingly splendid. By the time a man is thirty he has fulfilled several of his highest aims and brightest hopes of earlier years. But by the time he reaches these prizes they have lost most of their glow, and turn out to be not so wonderful after all. Men ought to know from this common experience that the attainment of the ideal is like walking toward the horizon: once there, the horizon is somewhere beyond.

We ought to know that the problem of evil is a hydra-headed monster. Even though we succeed in cutting off one or several of its heads, the moment we turn in another direction it will be facing us with other heads. It may well be, and I suspect it shall be, that we will solve in the coming age some of the problems which have vexed us in the past. But there will be new problems to vex us. This constant fact of human history is not only a testimony to the power and omnipresence of evil, but also a demonstration of the limitations of mankind. We humans are constructed in such a way that we cannot concentrate upon more than one thing at a time. While we are conscious of one truth or one angle of the truth, we are blind to another angle. While we are developing ourselves in one direction, or making progress in one line of activity, we are also becoming lop-sided. Busied with the solution of some particular problem, we are neglecting other problems, and even creating new problems for ourselves. Man is not capable of the many-sided, perfectly balanced kind

*See his article, "What Man Can Make of Man," *Fortune*, February 1942. Published in book form by Harper & Brothers.

of action required to abolish the problem of evil or to build an ideal society. This task calls for a race of creatures like that fabulous knight who mounted his horse and rode off in all directions at once.

The Sky Is Not the Limit

Moreover, it should be obvious, as President Conant recently warned the graduating class at Harvard, "that man's nature is such that all men some of the time, and some men all of the time, will feel and behave . . . as though they were possessed of a devil." There is no reason for supposing that the barbarian and the threat of barbarism will ever cease to prowl amid civilization. Some tomorrows, like some yesterdays, will undoubtedly see splendid social achievements, much human goodness, courage and nobility—but not utopia. The perfect will not come, not by a long shot. Injustice will not be banished, unrighteousness will not be ended, suffering will not cease to occur, "chaos and old night" will not be finally dispelled. Human history, without a miraculous intervention of God which would make it something other than human history, will continue to be, among other things, a scene of human frustration. We had better face that fact now in order that we may not be undone by it later on.

This cannot be expected to be a very popular facet of the truth at this season. The mood of the time is such that even some who privately believe the limit of social achievement of the postwar era is considerably lower than the sky are proclaiming publicly that "the sky's the limit" in what they consider to be the interests of morale. Moreover, those who recognize no reality beyond what is immediately experienced and practically accomplished in this world, who see nothing beyond history, will naturally look upon any deflation of utopian hopes as condemning men's efforts to futility. That, however, is the opinion of people who lack a Christian philosophy of life.

In relation to utopianism, Christianity does take a negative and pessimistic stand. It knows too much about man's limitations and his infection with evil to expect him to restore the Garden of Eden which he spoiled. But that is not the whole of the picture by any means, and Christianity has a philosophy of hope and meaning for man's life outside the Garden of Eden, for life when it is seasoned with toil and pain, struggle, imperfection, disappointment and frustration.

The Rule of God

If Christianity recognizes the rule of imperfection in the historical life of men, it also recognizes the rule of God. If the perfect does not come in this world, we nevertheless have glimpses, hints and promises of the perfect, uncompleted reachings toward perfection. That is why St. Paul and other New Testament writers spoke confidently and frequently of the coming of the perfect: they had had a foretaste of it, a foretaste of it in their union with Christ, in their new fellowship with one another, in the spirit of good will by which they were stirred, in their aspiration for a better and purer life, in their imperfect glimpses of the mercy and goodness of God in the world.

If it be true that a normal dose of human experience should be enough to convince us that there is one fight in this world which is never brought to complete victory, one striving which never comes to perfect fruition, the Christian faith, on the other hand, causes us to recognize that there is one fight in this world which is never completely lost, one striving which is never futile and fruitless. That is the fight of the spirit to overcome evil, the endeavor to live for the ideal and to attain the perfectly good. If that effort will not perfectly succeed in this world, which is doomed to imperfection, it will not, on the other hand, be exerted in vain. That effort will count, and count mightily; it is the only kind of effort that *will* count permanently. And it will count not only in the economy of this world, leavening the life of men with goodness, bringing light in darkness, hope in defeat, inspiration when the spirit burns low, and courage during the time when things go wrong; it will also count in the larger economy of God.

The Larger Realm of the Kingdom

There is another economy besides that of this world, an infinitely larger scheme of things than the one we presently inhabit. From the standpoint of man, the present moment is the most pressing moment, the actual and material fact the most importunate reality, and this limited order of things we call "the world" is naturally (despite Wordsworth's objections) very much with us. But neither these things nor the life of mankind in the framework of history constitutes more than a fragment of reality. Interfusing these kingdoms, enclosing them and existing beyond them is the Kingdom of God. In this incomprehensibly vast, this infinite, unlimited, eternal, total Kingdom of God we can expect the battle of the spirit to be completely won, and the perfect toward which we here strive to be somehow attained. Our frustrated strivings are not in vain; they make the utmost difference, both in this world and in that total realm of being of which our world is but an atom.

What we see now, as St. Paul said, is dim reflections in a half-lighted mirror, imperfect hints of that perfection which never comes in this world. We do our best, and it is never quite good enough to accomplish what we long to accomplish. We make sacrifices to establish the good, only to find that the good has not been finally established and that we or our children have to make the same sacrifices over and over again. From a worldly standpoint this process looks like imprisonment in a futile circle. We go forward, then are beaten back, and go forward once more to fall short of the mark again; the perfect is never attained. But by the light of the Christian faith we know that our poor efforts are not in vain, and that they will come in their own time and way to fruition in the economy of God. Speaking anthropomorphically, because there is no other way to speak without resorting to mathematics: our poor efforts are watched over by eyes other than human and rewarded by a justice that transcends the crude justice of men.

In our life in this world, taken alone, we cannot have unlimited confidence and expectation. But in our life in this world, taken as one part of God's order, we can have boundless hope and trust—because it is a part of God's order.

Must We Lose Argentina?

By Devere Allen

FOR the war, for the eventual peace, for future relations within the Western hemisphere, Argentina is important. In a way, it is a test of our diplomatic skill. At the moment it is the "tough hombre" of inter-American affairs; but tomorrow some other country may be equally recalcitrant. If we use heavy-handed methods, if we condemn the country as a whole for the actions of its less democratic elements, if we allow our real friends there to be driven away from us, we may have to pay a heavy price.

When the Argentine ambassador officially protested to our government over an article by Frank Gervasi in *Collier's* for April 18, international prominence was given an incident otherwise unnoticed by the average *norte-americano*. The matter received, without doubt, more attention in the press of Latin America than in the United States. Mr. Gervasi is the same writer who sent back from Italy in the spring of 1940 an article seriously contending that the Rome-Berlin Axis had broken at the Brenner pass when Count Ciano, in exasperation, deliberately puffed cigarette smoke into Hitler's supersensitive nose. The present writer traveled widely in Italy during those fateful days, and if anything was certain, it was Mussolini's loyalty to the Axis. Almost equally certain was his intent soon to take his country into the war.

Magazine Articles Make Trouble

In his more recent exuberance, Mr. Gervasi wrote an article with much of which everybody must agree. His intent was good. He was justifiably concerned. Argentina has been filled with Axis propaganda. Acting President Castillo is too fond of totalitarian ideas, at home and overseas. Pro-democratic forces have often been suppressed—though, as Mr. Gervasi does not point out, a semblance of evenhandedness has been preserved. The open contact still permitted between pro-Axis groups in South America and their fellows in Europe represents a menace to the interests of the United States and the other countries of the New World.

But that is not enough for the forthright mind of Mr. Gervasi. At Rio de Janeiro the Argentine government refused to rupture its relations with the Axis powers. So the Argentines have never known an honest election. Shades of Boss Vare, Tammany and a hundred other illustrations of pure politics which have been well advertized below the Rio Grande! So Argentina is under the thumb of two thousand families who boss 13,000,000 people. Shades of the sixty families who have been publicized as having had some slight influence on our 130,000,000! So life in Argentina is reprehensible because there is an abundance of food. So Argentines are as smug as the inhabitants of Singapore. So they have a sleek, superficial, night-clubby civilization. So if only the ill President Ortiz were on deck, everything would be changed—a common delusion, though assuredly some things would be improved. So the Argentines hope to reap profit from the war by staying out—though how, with their trade damaged, is not explained.

Insulting a Country Wholesale

It would be quite possible for our great magazines to publish articles that would not insult a country wholesale; that would run no risk of driving our friends into the arms of the dictators; that would couple criticisms with a decent deference to the national achievements, the grace of living, the underlying trend toward democratic rule which has temporary setbacks but goes, through the years, steadily on. That sort of writing requires humility, knowledge, sensitivity to the feelings of others, something less than an epic awareness of your own country's superiority in all things.

Economic sanctions, unheralded, are being employed against the Argentines. Goods that have been arranged for shipment somehow do not head toward Buenos Aires. That this is more than the common inability to fulfill commitments promptly is patent; diplomatic circles have been chuckling over it in a dozen capitals. A recent case is that of paper. Cut down on paper, reasoned some wizard, and you shut down on Axis journals. The only trouble was, the Axis propagandists had long since built up a reserve, while the anti-Axis organs were almost wiped off the map. Thus, when President Castillo didn't put them out of business on the convenient excuse that they were too bellicose, they almost got the ax from their warmest friends.

Why Argentina Hesitates

Any subtlety of understanding would reveal the fact that, while some Argentines indubitably want to help Hitlerism, there are many, strongly sympathetic with the United States, who nevertheless do not want their country exposed to the same situation that faced Poland in 1939, Norway in 1940, and Greece in 1941. They believe in the honest intent, and the self-interest, of the United States in wanting to protect them. These, at least, do not believe the argument that Uncle Sam will only grab what he wants for himself. But they also can't help observing that their avuncular protector is busy in a considerable number of places. They have never taken seriously the idea that Germany might send a navy, effect a landing, and gobble up their country from outside. But since ardent voices have so long been shouting it from the states, and since the Japanese have made so many successful sorties far from home, they would just as soon wait until the aid is assured and not merely promised.

A tone of wholesale animosity is calculated to lose us the support of just these people. They may be wrong; but abuse will not convince them of it.

There is a special reason, too, why a great many Argentines nurse a grouch against Great Britain which affects their current thinking. And it has nothing to do with Castillo. Axis propaganda has no doubt made everything

possible out of it; but it goes back through generations, and today is a live issue for Argentines by millions. Off the coast lie what are called on British maps the Falkland islands. To the Spanish-speaking world they are the Islas Malvinas. They have potential value to Argentina for defense. They have greater value, theoretically, to any country which might some day want to use them against the Argentines. They are owned by Britain, according to the British. They are owned by Argentina, according to the Argentines.

Why Not Arbitrate?

Probably in any sane reordering of the world these islands would, like many similar controverted areas, be put under international control. To find who really owns them now, in terms of any tenable law, is well-nigh impossible. Grover Cleveland refused to arbitrate the dispute, when asked to do so by Argentina, on the announced ground that the Argentine claim was too weak—and on the unannounced ground that Britain was closer and more powerful. It was back in 1592 when the islands were discovered by a British subject. They were colonized, however, by the French. Later, the French sold their rights to Spain. When Argentina took over housekeeping on its own, it insisted that the Islas Malvinas went along with the other bric-a-brac it had inherited.

The British did not agree. Grasping a moment when the infant republic was embroiled in difficulties of its own, in 1833, a British warship hauled down the Argentine flag and hoisted over the islands a union jack. But somehow this fails to satisfy those fussy Argentines who, to show that they mean business, brought out a postage stamp a few years ago on which the islands were definitely presented as part of Argentina. Scarcely known is the fact that, every ten years, they have made a token landing, to preserve their claim for future reference. They feel that if Britain's claim is sound, she ought to arbitrate. It is doubtful whether they really want Britain out at the present moment. But they would jump with joy at a pledge to arbitrate on a future date, and such a pledge would do more than any other single thing to produce the climate in which other issues might be amicably settled.

Ties with Europe

But there are deeper things which must be understood. As in every country of Latin America, there is an influential school which puts scant emphasis on politics, stressing literature, the arts, cultural interests in a restricted sense. The ties which bind these South Americans to us are very tenuous. To all of Europe they cling desperately. They may have grave doubts about Franco, but they still want to keep their cultural ties with Spain. Argentine newspapers, not at all the ones fed by the streams of Axis propaganda, often run articles of so scholarly a nature that our own commuters, were they to find them on the way home of nights, would sleep far more than they do. Thus Argentines read reports from Rome on new methods of art restoration, from Vichy-France on the technical methods of displaying the works of Toulouse-Lautrec, from Berlin on the scoring of medieval music. You can argue that this is living in a dream world, but it will probably not get you far.

Long before the expression "Pan-Americanism" was used by James G. Blaine in the 1880's, Buenos Aires had issued identification cards to foreign diplomats and their staffs, bestowing upon them all residential rights as "citizens of America." One of their spokesmen said, in 1823, "I do not give up the hope of serving my country, which is the whole extent of America." But never did Argentines construe this somewhat sentimental solidarity as anything which should divide them from the Old World. Predatory Europeans they feared, but separation from the rest of the Europeans would terrify them almost as much.

In a discerning comment on a recent volume about the Balkans, Harold Nicolson, the British writer, declares: "All my life I have been bored by people who make pets of Balkan countries. The animosities of southeastern Europe are such that most men cannot love one Balkan country without hating all the others." In the same technique it may be possible, through a too speedy set of wartime generalizations, to Balkanize Latin America, though what we honestly want is a more perfect union. It cannot be for dictatorial methods, or for unfairness in elections, that we put the present Argentine regime on the spot of our disregard, for we are laying ourselves out to entertain leaders no less dictatorial and far more anti-democratic in their homelands, who now, however, butter their dictatorships prudently on the right side. Shrewdly observing this, even those Latin Americans most eager to help us will confess in private, ruefully, their belief that we only wish aid for our cause, without much scruple as to how we get it.

Our 'Enlightened Imperialism'

The worst thing about all this is that it belies our honest motives. To be sure, the advocate of "enlightened imperialism" is always with us. He is becoming vocal now, and his words are honeyed. But not yet has he overcome the increasingly widespread trend away from the old demand to rule by sweetness or by might. Though there be stains upon our record, at no time in our history have we had so many friends among the Latin American peoples, and for such good reasons.

True, some of them do not hesitate to point out glaring inconsistencies. They wonder why the University of Pittsburgh gives a degree to that dictator-martinet of the Dominican Republic, Rafael L. Trujillo. They are perplexed when a newspaper prize is awarded for spreading good will, first to the leading anti-Semitic daily of South America's west coast, and then to one of Cuba's prominent pro-fascists. They cannot understand the way in which we blacklist alien firms but allow American companies to be run by men who are connected officially with local falangist movements. But it is good to report that they think, on the whole, we mean well even when we are slightly confused.

Not long ago I asked a highly placed official at Washington, charged with some of our most important work in Latin America, "What is the most significant thing to find out and report to the people of the United States?" He pondered. Then he said: "Find out what the people are

really thinking about the Good Neighbor policy, not what official spokesmen say, not what politeness dictates. If we are doing a bad job, tell our people. They will make us do better. A good job we have absolutely got to do."

One man like that is an invaluable public servant. But how many will ever read about his work, as compared to the ringing dramatics of the journalistic anvil chorus? Men like him know the consummate wisdom with which we must walk in Latin America. Can they not hope for a more understanding assistance from the press?

BOOKS

The Crescent and the Cross

THE CHRISTIAN APPROACH TO THE MOSLEM. *By James Thayer Addison. Columbia University Press, $3.75.*

THE AUTHOR, formerly professor of the history of religion and missions in the Episcopal Theological School, Cambridge, Massachusetts, is executive secretary of the department of foreign missions of the Protestant Episcopal Church. One distinctive feature of this book is that it surveys from the beginning to the present time the missionary efforts of the Christian church to approach the Moslem. It does not pretend to be a complete history of such missions; but, in a way no other book does, it attempts to marshal what is most significant or typical throughout the range of Christianity's long contact with Islam. The author has thus gathered into one book much that has been scattered through many volumes, periodicals and letters, adding comments and conclusions of his own after having sifted, weighed and evaluated the material.

The first seven chapters are given to a condensed but illuminating historical survey of the twelve centuries preceding the modern period. Part II gives a summary of modern missions to Moslems in eight typical countries. The last section deals with problems and policies.

One cannot read this volume without being impressed with the baffling obstacles that beset Christianity's approach to Islam. There are Islam's rigorous and unyielding claims; its grave misunderstanding of Christianity unfortunately incorporated in what to the Moslem is an infallible Koran; and a long history of suspicion, antagonism and war between the followers of the two faiths. A chief peculiarity of Islam is that its points of contact and agreement with Christianity so vastly outnumber and outweigh the points of contrast. But this, in itself, makes a problem, robbing the Christian missionary to a large extent of outstanding points of contrast. Even in these points of contact, however, there are significant differences; for the religious Arabic of Islam and the religious Arabic of Christianity have grown so far apart that the meanings of words, still more their connotations, differ widely.

The author joins with practically all modern writers on the subject in holding that the day of religious controversy as a useful method in winning the Moslem has definitely passed, and that it must be replaced by a method of intimate personal fellowship, loving service, sympathetic testimony and united prayer. Attention is called to "the almost uniform reluctance of the Christian church to engage in the enterprise of winning Islam. No missionary opportunity of comparable importance has been so widely and continuously neglected." The divine call to win Islam to the faith of Christ is held to be inescapable. This call, moreover, must find a response on the part of the whole church, for the task is too arduous and immense to be left to the relatively few now attempting it.

This book will be a most valuable help to candidates and missionaries approaching Islam; the historian will be interested in the rapid, reliable review of the thirteen hundred years of conflict and in the causes of repeated and widespread, though not total, failure; and the general reader will get a stimulating insight into two great monotheistic and missionary religions from the thought of one who gives evidence throughout of his deep conviction that the Moslem needs the gospel through Jesus Christ. The usefulness of the book is further enhanced by nineteen pages of bibliography, and an index of twenty-one pages.

DANIEL J. FLEMING.

Books in Brief

CHINESE READER FOR BEGINNERS. *By Shau Wing Chan. Stanford University Press, $4.00.*

A little study of Chinese in the last six weeks has been, for the literary editor, the most interesting linguistic experience of a moderately long life in which gaining a superficial acquaintance with various languages has been a favorite diversion. This handsome book would be a grammar as well as a reader if there were any Chinese grammar. It contains sixty lessons with vocabularies, exercises to read and write, and notes, designed for study without a teacher. No one can learn to speak any language out of a book—least of all Chinese—but with such a guide as this one can make a good start toward learning to read it. The reviewer probably never will, but he has worked carefully through twenty lessons and skimmed the rest, has written all the exercises in the first twenty, has filled his pockets with cards (Chinese words on one side, English on the other—the standard practice for vocabulary drill), and has learned two or three hundred characters. He can write in Chinese such sentences as "I do not use sugar in my tea," "Next Wednesday is July 8, 1942," and "Did your younger paternal uncle study astronomy in the university?" The practical value of this achievement may be negligible, but it brings four hundred million people (our allies, too) a little closer in imagination. Studying Chinese seems a unique type of mental operation. Try it. You can rest all the convolutions you usually employ and bring into action a section of brain you never used before. (This is not scientifically true, but is a way of suggesting how novel the process is. It is, among other things, like memorizing the patterns of a thousand rolls of wall paper and attaching a meaning to each.) Persons who intend really to *learn* Chinese can make a good start with this intelligently written textbook. Those with only a dilettante interest in languages can have months of pleasure with it. It is really worth anybody's effort to get enough knowledge of the language to have a first-hand realization that Chinese is not an abyss of mysterious jargon but a marvelous instrument of communication. It seems to the reviewer that it would be a help if the author had revealed, even to beginners, something about the structure of the more complex characters, the meaning of the radicals that enter into them (often leading to surpris-

ing kinship in form between words of unrelated meanings), and the development of pictograms, ideograms and phonograms.

THE PROBLEMS OF LASTING PEACE. *By Herbert Hoover and Hugh Gibson. Doubleday, Doran, $2.00.*

This discussion of a topic which is the theme of many current books is marked by a solidity of historical foundation and a philosophic calm which few of them exhibit in equal degree. The authors' analysis discovers seven "dynamic forces" the interplay of which has shaped the curve of peace and war since the dawn of civilization. These are: "ideologies; economic pressures; nationalism; militarism; imperialism; the complexes of fear, hate and revenge; and the will to peace." The interaction of these is traced in four periods: the 140 years before 1914, the First World War, 1918-19, and the twenty years after Versailles. On this foundation is built a treatment of the conditions of lasting peace. The authors do not find the solution in the development and perpetuation of a planned economy under state control. To the four freedoms, a fifth must be added—economic freedom. Opinions will differ as to whether the authors have projected a plan which will secure this while fulfilling the other essential conditions of peace, but their argument cannot be swept away—as some will attempt—by calling it merely an appeal for the restoration of the status quo ante.

Books Received

Fishers of Men. By Glenn Clark. Harper, $1.00. The theme is the task of saving the world "by saving men one at a time." Personal evangelism rests on the belief that the resources of God contain what is required to meet every man's need, and that the connecting link between the human demand and the divine supply is the Christian helper who knows God and loves men.

Social Goals and Economic Institutions. By Frank D. Graham. Princeton University Press, $3.00. This very live discussion of the bearing of economic practices and institutions upon the attainment of the objectives of a good society deserves a fuller review than it is possible to give it at this time. Meanwhile it is recommended to the attention of those who want a stimulus and a guide to their economic thinking. The author says little specifically about the demands of war upon the social and economic system. Professor Graham thinks these demands largely take care of themselves by sheer necessity. It requires more clear thought and determined good will to create a system which will be adequate in peace.

Choric Interludes, Poetry Arranged for Times and Seasons. By Mildred Jones Keefe. Expression Company, Boston, $2.75. Concerted reading by "speech choirs" is an art form that has recently had an interesting and promising development. Its exponents prefer to call it "choric," rather than choral, reading, but the meaning is the same. Aside from competent training of the choir, the important thing is to have suitable selections effectively arranged for the alternation of full choir, antiphonal groups and solo voices. This volume contains a good collection of materials, biblical and other, well edited, with brief but sufficient instructions for their use in worship services of church or school.

The Baha'i World, 1938-1940. Baha'i Publishing Committee, Wilmette, Ill. This 1,000-page record, which is Vol. VIII in the series, "prepared under the supervision of the National Spiritual Assembly of the Baha'is of the United States and Canada with the approval of Shoghi Effendi," contains a report of activities, articles expounding the aims and purposes of the movement, data in regard to the various assemblies, an international bibliography, and selections of Baha'i poetry and music.

Personality and Mental Illness. By John Bowlby. Emerson Books, 251 W. 19th St., New York, $2.75. (To be reviewed.)

Essentials of Liberal Education. By D. Luther Evans. Ginn & Co., $1.50. Dean Evans, of Ohio State University, here aims to show the student "why, how and what he ought to study in college," and the relation of the liberal education which he outlines to the business of intelligent living. The principal themes discussed are: the importance of rational and responsible personality in the cultural tradition; the most effective techniques of learning; the significance of the various types of material that constitute the college curriculum; and the values of liberal education in the democratic process and in enabling the educated person to discharge his duties to the social order. The place of religion in liberal education is recognized.

Education in Wartime. By Porter Sargent. Porter Sargent, 11 Beacon St., Boston, $1.50. Porter Sargent knows more about private schools than anyone else in the world. His *Handbook of Private Schools,* now in its 26th edition, has long been as unrivaled in its field as *Burke's Peerage* and *Who's Who in America* in theirs, and his extended introduction to the *Handbook* is always about the most exciting item in the educational literature of the year. His constituency includes the snob schools and their patrons, but he has never sold out to any private or class interest in education. His criticisms of the educational system are uninhibited, provocative and enlightening. He views with a cold and cynical eye the rush of the colleges into the war and the enthusiasm with which historians become propagandists. Sargent is, one gathers, heartily in favor of supporting the national cause, but he thinks that educators and properly educated people ought to perform a higher service than the promotion of credulity, hatred and the uncritical acceptance of nationalistic myths.

Famous in their Twenties. By Charlotte Himber. Association Press, $1.50. It has been remarked that the young like to remember that Pitt was prime minister of England at twenty-five, while the old prefer to recall that Gladstone became prime minister (for the fourth time) at eighty-three, the young being thus assured that they are not too young, and the old that they are not too old, to do important work. These ten brief biographies, in a somewhat fulsome style, are designed to encourage and inspire the young. And they really should. Some of the subjects are still young. Others, now in middle age, have had time to prove that they can do more than sprint in the first quarter-mile of life's Marathon.

Peace Now and Forever. By Max Molyneux. Silver-Tonsberg Press, Superior, Wis., $1.50. The author, who teaches English in the Teachers College at Superior, Wis., thinks he is a heretic (in the view of modern theorists) because he believes that man has a soul. In this book he inquires into the dynamic of human action. He finds that action leading toward peace requires the power of God, faith in Christ, and belief that man's life is from God. The geometrical progression by which he shows how the world could be won to Christ in less than two years—each Christian to win ten every ten weeks, new converts and their converts to do the same—goes even beyond the "evangelization of the world in this generation" slogan and parallels the chain letter magic.

Social Control Through Law. By Roscoe Pound. Yale University Press, $2.00. The sixth series of "Powell lectures on philosophy" at Indiana University. When an eminent lawyer (former dean of Harvard Law School) lectures on philosophy, the result may be expected to be neither technical philosophy nor legalistic law. The relation to anything that can accurately be called philosophy is rather vague, but in discussing aspects of law in relation to the whole complex of society and to the tensions which arise out of conflicting interests and desires—the sociological and humanistic aspects of law—Dean Pound speaks with the wisdom of a sage.

The Spanish-American Song and Game Book. Compiled by the Work Projects Administration in the State of New Mexico. A. S. Barnes & Co., $2.00. New Mexico is rich in folklore and folk music. This collection of games and the accompanying songs, with texts, descriptions and directions in both Spanish and English, contains materials at once authentic and interesting. Teachers of Spanish can give their students a lot of fun with these texts, and recreation directors will find many of the games useful. Clever illustrations add to the book's attractiveness.

Trouble Is My Master. By Darwin Teilhet. Little, Brown & Co., $2.50. Philadelphia in the early years of the nineteenth century is the scene of this lively and whimsical tale. Its central

character, however, is not a creation of the novelist's imagination but an authentic historical person—Oliver Evans, an inventor who built the "Orukter Amphibolos," said to be the first American land vehicle to move under steam power. But the substance of the well written story is life in an American city around 1800, rather than the adventures of the inventor.

CORRESPONDENCE

Hate and Morale

EDITOR THE CHRISTIAN CENTURY:

SIR: I am grateful to Archibald MacLeish (June 17) for correcting the one error in fact in my article on "Hate, Radio and Morale." I said that Arch Oboler was "being utilized by the federal government to build public morale." I should have said that he was "being utilized by the National Broadcasting Company in its effort to help build public morale." Certainly I had no thought of holding Mr. MacLeish, or the Office of Facts and Figures which he directs, responsible for Mr. Oboler's gospel of hate. Mr. MacLeish's own attitude and spirit seem to me thoroughly admirable. Further, the distinction Mr. MacLeish makes between hatred of persons and hatred of evil goes to the root of the matter.

Mr. Oboler did not make this distinction in his Columbus address. On the contrary, he said that the American soldier "wants a reason to hate that Jap and that nazi he is going to meet. . . ." There is nothing in that sentence or in the rest of his address that dealt with the evil of fascism. His implication throughout was that our soldiers need to hate *persons* in order to kill *persons,* and that morale can and should be built upon hate. In the last part of his letter in your issue of June 17 he again tries to justify the same idea. He also suggests that we who criticize his approach to morale-building do not listen to his plays. I, for one, have listened to many of them and have read most of those he has published. I envy his dramatic power, but he depresses my morale. I only wish that power of his could be guided and directed by the wisdom of Mr. MacLeish.

May I express the hope that the discussion concerning Mr. Oboler's sponsorship may not distract your readers from the main body of my article?

Chicago. FRED EASTMAN.

Can Hate Be Turned Off?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have followed with great interest the series of statements relating to Mr. Oboler's comments at the Institute for Education by Radio. His letter published in The Christian Century clears up several things and raises some questions which I would like to have answered. His effort to distinguish between hate and revenge sounds rather academic, and upon what grounds does he believe that we can suddenly stop hating when firing ceases? Or is there any historical precedent that would lead us to have any confidence in the statement to the effect that "the moment the Axis soldier puts down his gun . . . we will give him, not revenge, but justice"? One would think that Mr. Oboler was utterly unacquainted either with history or with psychology. Furthermore, who is to dispense this "justice"? Is any nation fit in the sight of God to set itself up as judge or capable of dealing out justice with impartiality?

Emory University, Ga. DONALD T. ROWLINGSON.

Russia in the Peace Conference

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial of June 24, "Coming Trouble at the Peace Conference," left me somewhat disturbed. In your editorial you raise the question of the danger of Russia's seeking territorial aggrandizement in this war and making a "territorial grab" in the peace settlement, and ask, "Must the United States be prepared again to intervene after the war if the Soviet Union revives its claims?"

While you may be justified in pointing out the probability of "coming trouble at the peace conference," I think you have approached the problem in an unfortunate way. There are many powerful voices in this country which at the present time are viciously sniping at Russia, saying that she cannot be trusted and is a constant threat to the United States and to the American way of life. In the near future these voices may become very loud. Every move in foreign affairs which the Soviet government makes may be distorted into an invasion and a small country that votes in a free election to join the U.S.S.R. may again be called a vassal of the communist state in the American newspapers. Your editorial, while not in any sense motivated by selfish interests or by blind, nationalistic hatred for Russia, nevertheless serves to raise the same doubts and fears about the Soviet war aims that such reactionary voices seek to instill in the American mind.

I think one has to remember that the Soviet Union has been the nation most aggressive in its attempts to preserve peace in Europe since the last world war. The record shows that her foreign policy has always been determined by the desire for peace. Time after time she approached other European nations with proposals for disarmament or collective security which if carried out might have prevented this war. When, after repeated failure in these attempts even as late as August 1939, it became apparent that war was soon to come, the Soviet Union was forced to determine its foreign policy in the interests of self-preservation. She had been isolated from the rest of the world by the shortsighted policies of nations whose state departments represented to an alarming degree those groups which feared communist Russia more than nazi Germany.

Without these facts in mind the reader of your editorial is apt to be misled by your statements. The phrase "territorial grab" might lead him to think that Russia is to be classified in the same category as nazi Germany as a nation which seeks to enslave the weaker countries around her. Such a conclusion would be entirely mistaken in view of Russia's history since the revolution.

The Soviet Union has proved that it desires peace in Europe and is willing to make sacrifices to attain this end. It is now up to the other United Nations to prove that they too sincerely seek this goal and are ready to put it before the selfish interests of economic groups within those countries. If these nations are prepared to cooperate in building a Europe with economic security for all people—a Europe which *can* be peaceful—there will be no need for the U.S.S.R. to demand any "territorial grab" and she will make no such demands. If she does present such demands after a period of negotiations, one may be sure that things are not going well at the peace conference for sincere workers for peace, for Russia can be just as realistic about what is necessary for the peace of Europe as she has been about what is necessary for her own military defense. Although the newspapers may try to divert the attention of the public from the real stumbling block at the peace conference —the selfish demands of economic interests in Europe—by raising a cry against Russia's demands, a careful analyst of world events would do well to discover what has made Russia feel uneasy about the hope for a peaceful Europe. We must make sure that our state department is prepared to make a peace settlement which will give reasonable assurance to Russia that she will not be endangered by military invasion in the future.

Middletown, Conn. JOHN W. DARR, JR.

Acknowledgment

A letter from A. S. Barnes & Company, publishers, calls attention to the fact that the hymn by Dr. H. H. Tweedy, "Brotherhood," which appeared in The Christian Century for June 17, is copyrighted by that company and is to appear in the next edition of the hymnal edited by Dr. Tweedy, *Christian Worship and Praise.* This widely used hymnal is published by A. S. Barnes & Company.

NEWS *of the* CHRISTIAN WORLD

Council Refuses To Bless War

But Congregational Christian Churches Hold Threatened Democratic Way of Life Must Be Maintained

(Special Correspondence)

DURHAM, N. H., June 25.—Meeting not far from the troubled waters where a ship was torpedoed with large loss of life just before its delegates assembled, the 1942 General Council of the Congregational Christian Churches was dominated by the fact of the war, if not by its spirit. The discussion on the church and war passed through four stages. Among the reports which the delegates had before them when the meeting opened was one on this subject written by the General Council's executive committee. It declared that "a moment of decision has now arrived in the life of the world" and that "no man can longer remain neutral." It held that the struggle "must be won by the United Nations if freedom is to be maintained, a just order of society formed and the world mission of the church continued." Stating somewhat cryptically that "the church is in the meanings of the war as well as in the world," the resolution declared that "the General Council holds that the spiritual traditions for which America now struggles are worthy of the sacrifice, devotion and support of all Christian people."

Nobody doubted that, but the statement seemed to imply too much to suit many delegates. Premonitions of dissatisfaction prompted the drafters of the first resolution themselves to propose a substitute at the first meeting held for discussion of the subject. This second attempt declared that "the life of the church is woven into the noble and tragic issues of our time. . . . Military victory will not be worth winning unless there be also a victory for the spirit of Christ in the lives of the people and the life of the nation. The church must give itself completely to the winning of this spiritual victory." This was supported by Russell J. Clinchy of Hartford, John C. Schroeder of Yale and others.

Dr. Palmer Proposes a Substitute

While this was being discussed, with a cleavage apparent between the all-out supporters of the war and the pacifists and a sizable bloc between who still sought for compromise which would prevent an open break, Albert W. Palmer, president of the Chicago Theological Seminary, introduced a third formulation. Like the others, it opened with an expression of penitence. It held that all nations, including our own, have been guilty of "greed, pride, selfishness, racial and national arrogance, economic exploitation, lack of social sympathy and failure to provide and use adequate machinery for cooperation and readjustment [which] have combined to bring this disaster upon all mankind." It agreed that "the church must not fail in moral judgment and discrimination, especially . . . self-criticism." It then described the forms of pacifist and non-pacifist views which are now found in the churches, condemned hatred as unchristian, asked for aid to war sufferers, soldiers and conscientious objectors and ended with a declaration of the need for "a free and prophetic message of the redemption of the world through Jesus Christ." Prolonged applause followed its presentation. After some discussion, the committee, now reinforced by Dr. Palmer, was sent back to start its work all over again.

Success crowned the third effort. Stressing the fact that "this is a statement, not a resolution," Albert Buckner Coe, chairman of the executive committee of the General Council, read the pronouncement to a crowded assembly. Affirming the critical nature of the times, the statement called upon Congregational Christian churches to recognize that "the present tragic situation is really a world-wide civil war and revolutionary upheaval, due to human blindness, apathy and selfishness, not only in other nations but also in our own. Racial and national arrogance," it continued, "economic exploitation and failure to provide and use adequate machinery for international cooperation and adjustment have combined to bring this disaster upon mankind. These things are wrong. They are sins, calling for humility, confession and repentance."

Refuse to Commit Council

It declared that "the church must boldly take its stand for justice, human rights and spiritual freedom. The church recoils with horror from, and must ceaselessly protest against, the unjust treatment of unoffending nations and the ruthless oppression of innocent peoples. Equally important, the church must recognize that the democratic way of life is ominously threatened. We hold that this democratic ideal affords the best opportunity for Christianity to do its work in the world. This freedom of opportunity, now menaced by totalitarianism, must be maintained."

As to means for accomplishing this end, the statement declared that Congregational Christians are divided into two principal schools and described the pacifist and the non-pacifist opinions. It declared that "the General Council . . . recognizes both of the above viewpoints as existent and honestly held by equally conscientious Christian people." It asked the churches to prepare through study for a just and durable peace, "based not on hatred and punitive vengeance but upon the creation of a cooperative world order." It ended by an appeal for aid to war victims and asked for more prophetic preaching of the "redemption of the world through Christ."

After unanimously adopting the statement as a whole, the General Council proceeded to register delegates' convictions on what Christians ought to do. Those who, "in obedience to Christian conscience, support the present war effort of our country,"

(Continued on page 870)

To Form British Church Council

Interest Shown in Many Movements for Wider Religious Cooperation—Sees Astrology as Growing Peril

(Correspondence from England)

LONDON, June 16.—There are many signs that the movement towards cooperation between the churches has been discovered, and is welcomed by the people of all the churches. It is not a concern of leaders only, but of the Christian rank-and-file. In one number of the *Christian World* I find an account of a great Christian Front week in Nottingham, with meetings of all kinds, marked by deep sincerity and eagerness. Among the visiting speakers were Lord Elton, the Master of Balliol, the Bishop of Bradford, Miss Barbara Ward and others. At Plymouth a crowded meeting assembled to focus attention on the problems of reconstruction involved in the creation of a Christian world order; this is to be followed by a campaign of study in all the churches, Anglican and free. At Colchester in Lion-Walk Congregational Church in its tercentenary celebrations the Bishop of Lichfield preached on the subject "Toward a United Church."

* * *

British Council of Churches Formed

Upon this growth of cooperation Dr. Oldham writes in the *Christian News-Letter* of June 3. Step by step he traces the stages through which the churches have been led to the present cooperation. He has himself been in the center of this movement, and can write with authority from within. There is to be a British Council of the Churches which is to be also the body cooperating in Great Britain with the World Council of Churches. Effective machinery will be provided in both the national and the international field to enable the churches to consult together and to cooperate in matters in which they wish to take common action. The growing company of Christian people in every place who are conscious of entering into a new and inspiring fellowship, may not know how much they owe to the long and patient preparations and above all to the clear vision of their leaders in this enterprise. But some know, and are grateful.

* * *

England Welcomes Good News from War Zones

The secret of the treaty with Russia was well kept. It has been welcomed on every side, not only for its bearing on the war, but for the promise for the future order of the world which the nations underwrite in this historical document. At the same time it is good news that during Mr. Molotov's visits to Washington and London there were consultations upon the policy of the allied powers in the immediate future, and that these powers have reached a complete

agreement. In the same week the second half-year of the war with Japan began with sobering news for that power. No one here is so foolish as to suppose that the resources of Japan are anywhere near being exhausted, but by the vigorous and skillful action of the American navy they are certainly diminished seriously. These things were in our mind on Sunday last when United Nations Day was kept by ceremonies held everywhere, from Buckingham palace, where in the courtyard the flags of the nations were saluted by the king and queen and the heads and representatives of the other nations, to every city and village where the military and the civilians assembled in church or on the village green to show their sense of the new fellowship into which they have been led, and to pray for all the nations.

* * *

Sees Astrology's Growth as Decadence of Religion

Mr. Tom Harrisson, who has won a very responsible position here as director of mass-observation, has drawn attention once more to the astrologer and his place in British life. A large section of the community are involved. It is known for example that one astrological almanac sells three million copies annually. Both interest and belief have steadily increased in recent years and especially since the war. The basis of mass astrology is favorable prediction; it must emphasize the primrose way. In the long run it is dangerous to the war effort. Mr. Harrisson believes that the prevalence of this new "prophetic optimism" is symptomatic of a wide decline in spirituality over the past decades. He calls for the symptoms to be diagnosed and dealt with. They cannot much longer be ignored.

* * *

Baptist Theologian To Retire

Dr. H. Wheeler Robinson, who has a secure place among our theological scholars, will retire from the principalship of Regent's Park College, Oxford, at the close of this summer term. He has served his own people, the Baptists, with his rich scholarship, and also with his admirable gifts of leadership and administration. Regent's College in its new home in Oxford owes him a great debt. At this time when he retires from his principalship the university has appointed him Speaker's Lecturer in Biblical Studies for three years. Two other Mansfield men have held this post, Dr. Buchanan Gray and Prof. C. H. Dodd. Dr. Robinson will have leisure now to prepare and publish more of his writings. The latest of these which we owe to him is his *Redemption and Revelation* but there will be many who will hope to see more such books from his pen.

EDWARD SHILLITO.

Japanese-American Quaker Sent to Prison

Gordon K. Hirabayashi, a senior at the University of Washington, has been sent to prison for refusal to register for evacuation to a detention camp. Mr. Hirabayashi is an American citizen and a member of the Society of Friends. It is his case which the American Civil Liberties Union plans to use as the basis for a legal struggle over the treatment of Nisei citizens which may be carried to the Supreme Court.

Scottish Church Holds Assembly

Social Issues to Fore in Wartime Atmosphere—Famous Missionary Dies in North India

(Correspondence from Scotland)

EDINBURGH, May 30.—The outstanding event of the past month has been the meeting of the General Assembly of the Church of Scotland. As in other wartime assemblies there was an almost complete absence of the usual pomp and ceremony. The king had appointed as lord high commissioner the Duke of Montrose, himself an elder of the church and keenly interested in its affairs. In his address conveying the king's greetings the duke stressed the urgent need of making religion more attractive to youth, and of finding a place for religion in the varied welfare movements which are being fostered by the government.

* * *

Report on Present Responsibilities Of Christian Church

During the past year a commission of the assembly, under the convenership of Prof. John Baillie, has been facing various aspects of the present world crisis as it affects the work and responsibilities of the church. The report of this commission was awaited with great interest, and was presented in a memorable speech by the convener to a house packed to capacity. Though couched in somewhat academic language the report deals with very practical issues—the presentation of the gospel to the present-day world, the organization and administration of the church, the Christian attitude to the social and economic order, international relations, religion and education, etc.

* * *

Setting Its Own House in Order

It was strongly felt that before the church could make any pronouncements on the injustices and inequalities in social life there were things in its own life and organization which had to be set right, and it was symptomatic of the new progressive outlook that the most radical proposals were not turned down but remitted to presbyteries for consideration and report. Among these was the suggestion that to supplement the inadequate working of the presbyterial system superintendents should be appointed, somewhat like those favored in the old days by John Knox and his contemporaries, to exercise a fatherly and disciplinary supervision.

* * *

Affirm Church's Concern on Social Questions

Another discussion which showed how the mind of the church is moving concerned the church's attitude to social reconstruction. For a hundred years or more the church has been told that "business is business" but not the business of the church, which should confine itself to the purely spiritual sphere. It is now, however, being recognized that economic conditions have

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so strong an influence on the spiritual side of men's lives and involve such things as freedom, justice and men's whole sense of values to such an extent that they are a matter in which the church is profoundly concerned. Much thinking is still necessary before a line can be clearly drawn between the church's legitimate sphere in laying down Christian principles which economic reconstruction should follow and the working out of these principles in practice, which belongs to the political world.

* * *

Minister Ordered to Resign Town Clerk's Office

One "case" which came before the assembly was followed with much interest as likely to establish an important precedent. The minister of the parish of Cockenzie, a small town in the vicinity of Edinburgh, has taken a considerable part in local municipal work, and was recently appointed town clerk of Cockenzie. It is a half-time post and there was no question of his having neglected his parochial duties. Indeed, the congregation seems to have increased and flourished under his administration. His salary as town clerk is £450, and his stipend as minister £330. In the pleading of the case no stress was laid on the matter of finance. It was on the grounds that the holding of a post under civil authority was inconsistent with his position as minister of the church that the local presbytery had ruled that he must resign the town-clerkship, and against that decision the minister was appealing to the General Assembly. As is the custom in such cases a lawyer appeared at the bar of the assembly to plead the cause. There are on the statute book laws prohibiting a minister of the church from holding such appointments, but the latest of them is dated 1638 and it was pointed out that in a somewhat similar case 150 years ago Sir Walter Scott was able to plead successfully that this act was even then out of date. It was on the grounds of expediency, the danger there might be to church life, if the holding of such dual office were permitted, that the assembly confirmed the decision of the presbytery and enjoined the minister to resign his civil post.

* * *

Death of a Great Missionary

One of the greatest missionaries that the Church of Scotland has ever had died at Kalimpong in the Himalayas last month. Dr. John A. Graham, besides doing notable work as a missionary among the hill tribes north of Calcutta, has long been famous for the homes for Anglo-Indian children which he founded at Kalimpong, and of which he was the superintendent. Christians of every denomination and Europeans in every walk of life united to support a work the urgency and excellence of which they had seen with their own eyes. It is reported that no European Christian has ever been given a funeral in India such as that accorded to Dr. Graham. Buddhist lamas, natives from Nepal, Sikkim (including a royal representative), Tibet, Bhutan, Bengal and China, Bhutan planters, farmers, craftsmen, hillmen, plainsmen and all shades of Christians were in the lengthy funeral procession which passed through the streets lined four to five deep.

GEORGE CARSTAIRS.

Protest Ousting Of Professors

Charges Made That Politics Overthrew Memphis Educators—Methodist College Services Expanded

(Correspondence from Memphis)

MEMPHIS, June 15.—R. C. Jones, president of Memphis State College, stirred up a hornet's nest recently when he dismissed, on grounds of "economy," R. D. Highfill, for 11 years head of the English department, and Miss Carol Robertson, professor of history for 15 years. The *Press Scimitar* has given the dismissals front-page space and has carried many editorials in behalf of the college and the ousted teachers. Mass meetings of protest have been held and appeals have been made to the A.A.U.P. It has been pointed out that economy cannot be the real reason, for the college still retains its five coaches and is laying unnecessary concrete walks. Many people, including faculty members, are charging the affair to a political tie-up of the college and the city. The state board of education has sustained President Jones.

* * *

Methodist Educators Broaden Service

From Nashville comes word that the Methodist Board of Education has adopted a retirement plan for lay members and a six-point program to broaden its scope of service. The six points are: (1) leadership personnel to aid Methodist schools in financial campaigns; (2) a personnel service consisting of records of persons available as teachers; (3) founding of an information bureau to assure Methodist schools a progressive program; (4) establishment of a public relations service for the whole Methodist educational system; (5) a recruiting service to give all schools information as to the courses offered by all rather than having each working for its own enrollment alone; (6) a survey of the general educational program of the church. The board's program touches 131 Methodist institutions of higher education.

* * *

Arkansas Resents Plan To Settle Evacuees

In Arkansas, there is fear and strife over the settling of 15,000 Japanese from the Pacific coast on 12,000 acres of government-owned Mississippi river delta land in Desha county. The state had only 10 Japanese in 1940. This resettlement project is to be the "farthest east" in the government's program for interned Japanese-Americans.

* * *

Sues for Equal Salaries For Colored Teachers

Trial has been set for Sept. 15 of the suit of Susie Morris, an instructor at Little Rock, to force the city school board to increase salaries of Negro teachers to the scale paid white teachers.

* * *

Enforcement of Sunday Law Abandoned in Jackson

In Mississippi, a jury has freed a theater operator for opening on Sunday and in Jackson, at least, enforcement of the 120-year-old Sunday laws has been officially abandoned. A circuit court at Tupelo has convicted Mr. and Mrs. Otto Mills, of Jehovah's Witnesses, for distributing printed matter which encourages disloyalty to the United States and the state of Mississippi. Judge W. H. Inzer sentenced them to prison for the duration. However, he fixed a maximum term of ten years.

* * *

And So Forth

The resignation because of failing health of John A. Cotton as president of Knoxville College, Negro institution supported by the United Presbyterian Church, has been accepted.

At its last meeting till October, the Memphis ministers' association voted against the proposal to tax church-connected institutions, voted endorsement of the Sheppard bill, and elected S. E. Howie, Presbyterian liberal, as its president.

James M. Maxon, Protestant Episcopal bishop of Tennessee, has become chancellor of the University of the South, succeeding the late Bishop H. J. Mikell of Atlanta. He will continue his episcopal duties.

Union Avenue and McLean Boulevard Baptist churches and Jackson Avenue Methodist Church have dedicated new buildings during May.

Melville Anthony has resigned a ten-year pastorate with Park Avenue Presbyterian Church to serve as army chaplain.

Clyde Foushee has come from James Lees Memorial Presbyterian Church of Louisville, Ky., to be pastor of McLemore Avenue Church of Memphis. S. A. Murphy has come from Valence Street Baptist Church of New Orleans to the pastorate of Highland Heights Church of Memphis. He succeeds Ira C. Cole, who has gone to Martin, Tenn., site of the University of Tennessee junior college.

MARSHALL WINGFIELD.

Seek Admiral's Rank for Navy Chief Chaplain

The General Commission on Army and Navy Chaplains has launched a move to have the chief of chaplains in the navy granted rank as a rear admiral. It is pointed out that the army's chief chaplain is now a brigadier general.

Footnote on the Four Freedoms Today

The *San Francisco Chronicle* concluded its report of the graduation of the 4,800 members of the class of 1942 at the University of California with this paragraph: "The University Medalist, the student who had maintained the highest scholastic record during his four college years, was not present to receive his distinguished award. He was Harvey Akio Itano, a 21-year-old American-born Japanese, who had been evacuated a month and a half before."

Son to Succeed Father In Bishopric

Dr. Herman Riddle Page, of St. Paul's Episcopal Church, Dayton, Ohio, has been elected bishop of the diocese of Northern Michigan. Dr. Page, who is now serving as an army chaplain, will succeed his father, the late Bishop Herman Page who, after retiring from the diocese of Michigan, took over the other diocese in the midst of the crisis precipitated by the resignation of Bishop Ablewhite.

Mexico Calm As War Is Declared

President Camacho Given Dictatorial Powers—Quakers and Y.M.C.A. Foster Social Ventures

(Correspondence from Mexico)

MEXICO, D. F., June 18.—"Mexico is in war. . . . This war . . . has been forced on us by the reiterated provocation from the aggressors. Historically, Mexico's position is thus unblemished." With these words, President Avila Camacho addressed a message to the Mexican people on June 3, explaining the reasons for the nation's entrance into the war. Officially, the state of war began on May 22, two days after the sinking of a second merchantman, Faja de Oro, as the only answer to Mexico's stern protest to Germany, Italy and Japan for the sinking of a first one. On May 28, the president asked the Congress and the Senate to proclaim the state of war, and by unanimous vote the action was taken.

The people of Mexico received the news rather calmly. Riots against Axis residents and property have been suppressed by the police almost in the budding. Axis nationals are being quietly moved away from the coastal zones and concentrated in towns in the interior, under close surveillance. Their property has been expropriated. Prices of food and important commodities are under control. On the surface, life goes on practically as usual. But underneath, the country is taking its part in the battle of production, while unboastfully reinforcing its military defense.

* * *

Civil Mobilization Under Way

President Avila Camacho has summoned his people to a nation-wide civil mobilization as the first war measure. "Increase and improve production," is his war slogan for workers, farmers, industrialists and merchants. "Increase your sense of responsibility and your efficiency," is his order of the day for the administration's functionaries and employees. "Help to strengthen the sense of solidarity and fight the dangerous infiltrations of nazi ideology," is his appeal to teachers, writers and journalists. To be able to act quickly and effectively in suppressing acts against the national defense, the president has been invested by the Congress with special emergency powers and authority, if need be, to dispense with peacetime legalities. But he has promised to resort to these radical measures only in the last instance, and always with "scrupulous care."

* * *

Y.M.C.A. Fosters Rural Reconstruction Project

The valley of Tepoztlán is one of the most beautiful and fertile in Morelos. Impoverished and stricken by famine during the revolution, it has gradually come back to itself. But still the people are poor and culturally retarded. In this valley the Y.M.C.A. has established a rural reconstruction project at its Camp Camomihla property. A medical unit—Mexican physician and wife—living in a cottage donated by Dr. John R. Mott, cares for the villagers and wins patients away from the witch doctors. The Y.M.C.A.'s rural secretary, Artemio Carranza, a nephew of the late President Carranza, is undertaking, by the demonstration method, to improve agricultural practices, sanitary conditions, housing, cottage industries (Tepoztlán is a great valley for bees), recreational facilities and general culture. Dr. D. Spencer Hatch, who for twenty years conducted very successful work in India, is acting as expert and adviser to Señor Carranza.

Eleven shelters for demonstration animals and poultry are under construction; 21 kinds of fruits and 45 varieties of vegetables and field crops are being tried, besides better plowing and improving of the soil; swarms of Italian bees are being introduced to improve the native and wild black bees; a circulating library has been started; 50 Plymouth Rock chicks arrived by airplane from the United States to join a like number of Mexico-born White Leghorns; work to introduce good drinking water to Tepoztlán is under way. At the same time Dr. Alcantara, the physician, is doing effective work in sanitation, cure and prevention of disease.

* * *

American Good Will Mission Reclaims Malarial Swamp

A Veracruz newspaper called the 16 or 20 staunch American students at the American Friends Service Committee's station, Paso de Ovejas, state of Veracruz, "shirtless missionaries with shovels." Fifteen of these boys dug a two-mile ditch, through both open field and patches of thick jungle, in a mosquito-infested swamp, sometimes in muddy water up to the neck, under infernal heat, shoulder to shoulder with an equal number of stout Mexican volunteers. But this ditch will help the village of Tolome to get rid of malaria by keeping a swamp from forming this year when the heavy rains come. Last year, as many as 54 per cent of the Tolome people suffered from that disease. Whole families were in bed at the same time.

Waiting for the first trial of their ditch this summer, but meanwhile building a basket-ball court, making sanitary toilets for several villages, conducting public health education and getting ready to begin the introduction of potable water into Paso de Ovejas, the boys lead a simple and active life of work and study under the direction of Dr. Rufus Morrow, Jr., the son of Presbyterian missionaries in Mexico.

This project is of tremendous value to the American boys themselves, but at the same time it is an important demonstration to the people of Mexico of the Christian spirit in action and of international good will.

G. BAEZ-CAMARGO.

Methodists Losing Last German Conference

Another sign of the times may be found in the announcement that the East German annual conference of the Methodist Church will hold its final session at Newark, N. J., next spring. A few years ago there were ten German-speaking annual conferences in American Methodism. All have been absorbed in the English-language conferences. Cessation of immigration, rather than war conditions, has been given as the principal reason.

Good Preaching and Good Reading!

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"Aware of the critical problems regarding authorship, Dr. Whyte uses his scholarship in such a way that added meaning is given to the study and spiritual value of the Psalms. Each chapter presents an interpretation of the spirit of the author of a particular Psalm, the explicit and implicit basic meanings of the Psalm in the light of the total context and an interpretation of its meaning to men and women today. . . . Through this book, Dr. Whyte shares his life-long appreciation of the beauty and the meaning of the Psalms."—*International Journal of Religious Education.* $1.50

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G. RAY JORDAN

"The fourteen sermons in this volume admirably serve to accomplish what the publishers promise: 'Through the perspective of our religion we are able to face the worst and yet to experience life's best.' These sermons are definitely helpful. They must have sent the congregations that heard them away from the church with the music of heaven in their hearts, and more courage in their souls. The reading of them does something of the same thing to the man seeking guidance in a difficult day."—*Dr. Charles Haddon Nabers.* $1.50

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Reformed Church Meets in Albany

Host-Congregation Celebrates 300 Years of History—Two Denominations Name New Rural Leaders

(Correspondence from Eastern New York)

ALBANY, June 24.—The Reformed Church in America held its 136th General Synod in the First Church in Albany this month. This is the second oldest congregation in this country, and this year is observing its 300th anniversary. Dr. Simon Blocker, professor of theology at Western Theological Seminary at Holland, Mich., presided. One of the features was the celebration of the 100th anniversary of the Reformed Church mission at Amoy, China. Four new missionaries were commissioned for service on this field. The new president is Dr. Joseph R. Sizoo, pastor of St. Nicholas Church, New York city.

* * *

Oldest Church Celebrates, But Loses Pastor

The synod meetings were part of the 300th anniversary of the Albany church. The church was founded in 1642 by Rev. Johannes Megapolensis, the first missionary to the Mohawk Indians. The present building, known as the twin-steepled church, was erected in 1797. An extensive historical exhibit included the original royal charter issued to the church in 1720. This paper had been missing for the last 15 years, but was located in a bank vault in time for the celebration. It bears the seal of King George I of England and was secured for the church by Peter Schuyler, then acting governor of the state. Announcement was made during the week of the resignation of the present pastor, Dr. M. Stephen James, to accept the chair of practical theology at Brunswick Theological Seminary, New Brunswick, N. J. Dr. James came to the Albany pulpit ten years ago from the First Methodist Church of Pittsfield, Mass. It was under his leadership that the former second church, the Madison Avenue Reformed, was merged with the parent church to form the First Church in Albany, Incorporated.

* * *

Push Church School Advance Program

The New York state council of churches has completed the first half-year of 1942 with extraordinary interest taken in the United Christian Education Advance. Attendance at the series of one-day conventions reached a total of 2,253 registered delegates. Over 200 churches of 28 denominations were represented in the list. The regional conventions next fall will be set up to reach those areas of the state which were not near the places of the United Advance meetings and are intended to carry on the goals and programs of the Advance to the remaining churches of the state.

* * *

Presbyterians and Baptists Appoint Rural Secretaries

Rural churches are to receive additional professional supervision through the recent appointment of two new denominational secretaries for this work. One is Rev. G. Schubert Frye of King Ferry, newly elected associate executive of the Presbyterian synod of the state, and the other is Rev. Kenneth Roadarmel, director of rural church work in the Baptist state convention. These men will be associated with Dr. Ralph Williamson, director in this field of service for the state council of churches.

* * *

Rural Work Conferences

The fifth annual rural conference of the state was held at Lisle June 1 and 2 with Prof. Hilda Ives of Andover-Newton Seminary and Prof. C. M. McConnell of Boston University as the leaders. Two of the subjects of the conference were "Wartime Adjustments in Rural Parishes" and "What Mission Has the Church for the Economic Situation?" The 18th session of the Cornell school for town and country ministers will be held on the college campus at Ithaca, July 20-31.

* * *

And So Forth

Rev. George C. Meyer, pastor of the Calvary Evangelical Church, has retired from the Christian ministry after a continuous service of 48 years. He has been in his present parish six years. In 1920-26 he was pastor of the same church.

Rev. Alexander J. Kerr, a classmate of Woodrow Wilson at Princeton University and one of the oldest alumni of that institution, died recently at Selkirk, N. Y. He was known as an authority on Presbyterian history and had served churches of that denomination in San Francisco, Calif., Princeton, Ind., New York city, Wilkes-Barre, Pa., and Middletown, N. Y.

Rev. Clayton Pepper of Westport, N. Y., was honored when the Northern Baptist Convention, meeting at Cleveland, voted him the Rosa O. Hall certificate for distinguished service in rural church work.

Rev. T. C. Baxter comes to Albany as the new curate of St. Peter's Episcopal Church.

GEORGE L. CUTTON.

Son of Hampton Founder Heads Negro Naval Unit

Lieut. Com. Daniel W. Armstrong, who is commander of the newly opened unit for training Negro sailors at the Great Lakes station, Ill., is a son of Brig. Gen. S. C. Armstrong, famous founder of Hampton Institute.

Provide Home for Retired Clergy and Missionaries

R. E. Olds, veteran motor car manufacturer, has purchased the Daytona Terrace Hotel, Daytona Beach, Fla., and set it up as a non-profit "club" for retired ministers, missionaries and their wives. Rev. John C. Austin is manager.

English Cathedrals Hit by Bombs

Recent German raids on England are reported to have inflicted heavy damage on Canterbury, Exeter and Norwich cathedrals. On the other hand, British reports claim that the intensive bombing of Cologne by the R.A.F. left the famous cathedral in that German city virtually unharmed. It is announced that other churches in Cologne were destroyed.

Push South India Union Proposal

Bishops Submit Newly Amended Plan to Anglican Diocesan Councils for Ratification or Rejection

(Correspondence from India)

TIRUVALLA, March 14.—The Episcopal synod of the Anglican Church in India acting on behalf of its General Council has forwarded the south India scheme of union for the vote of the diocesan councils. This is required by the constitution before final sanction can be given by the General Council to consummate the proposed union. The councils are expected to complete their votes before 1944. Two-thirds of the councils must agree before Anglican approval can be given the union.

In its resolution forwarding the plan for action the Episcopal synod said: "The synod has received with much thankfulness the seventh edition of the scheme for union in south India. It rejoices at the large measure of agreement which has been reached by the negotiating bodies in fundamentals of faith and order. While fully realizing that in any scheme formulated for the purpose of union among separated Christians there must of necessity be details which many would desire to see altered, it believes that the measure of unity achieved under the good hand of God justified the step of asking the diocesan councils whether they are prepared to sanction that venture of faith which is necessary for the consummation of the scheme. The synod would solemnly remind the councils that on them rests the responsibility of deciding whether a further step may be taken toward the doing away of the scandal of disunity among those who profess to be members of Christ."

* * *

Gandhi Pleads for Calmness

Mr. Gandhi, in a recent article in his weekly *Harijan,* makes a striking appeal to the people of India to be calm in the face of dangers threatening India. In this appeal he incidentally pays a high tribute to the British for their powers of endurance under trial. "Is there the slightest cause for alarm?" Gandhi asks. "Certainly not for those who believe in non-violence. . . . I am filled with amazement and admiration at the reckless bravery displayed by combatants on either side. Looked at from either standpoint, therefore, we should be ashamed of fear, distrust and nervelessness in the face of danger."

* * *

Nehru Calls for United Action with China

The visit to India of Generalissimo and Madame Chiang Kai-shek has aroused enthusiasm among all classes of the people of India about the possibilities of active cooperation between India and China in resisting Japanese aggression. Mr. Nehru truly reflects the mind of India when he says: "Destiny itself is bringing India and China together again. . . . Many people in India think in terms of a larger federation of which China and India will be members. Our full sympathies are with the Chinese people, and we would welcome all help to them. . . . We know we have to resist all aggressors by the best means and cannot submit to any domination."

* * *

Lutheran Bishop Addresses Malabar Church

The annual convention for the deepening of spiritual life held under the auspices of the Mar Thoma Syrian Church of south India is just over. It lasted for a week, and was attended in the last three days by about 50,000 people. This convention is held on the bed of a river at Maramon which runs dry at this time of the year. The Swedish bishop of the Tamil Lutheran Church in south India, Rt. Rev. J. Sandagren, was the principal speaker.

P. OOMMAN PHILIP.

[This report, delayed in transit, is presented as a contribution to the historical record.—THE EDITORS.]

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Burma Hero with a Lancet!

Lone Mission Staff Serves China's Army

Dr. Gordon Seagrave Enlists Hospital Unit for Burma

Mandalay, March 22.—(UP)—American missionary doctors and nurses have undertaken to administer medical service to the entire Chinese army in Burma. Their "office" ranges along the 500-mile front from the pine-clad mountains of the Shan states down to the tropical plains in the south.

At the head of their small group is Dr. Gordon Seagrave of the American Baptist mission, famed throughout the Far East for his medical work.

Seagrave originally had intended ... operate a highly mobile unit that ...

Dr. Seagrave in the News Again

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Congregational Christian General Council

(Continued from page 864.)

numbered 544. Those who "feel that they cannot, in loyalty to their Christian consciences, accept the way of violence and bloodshed," totaled 135. Some 35 delegates asked to be listed as present but not committed either way. This left more than 300 voting delegates, or a third of the total number, unaccounted for. Officials said that this proportion of nonparticipation was not unusual.

Not a Blessing of War

Leaders on both sides of the controversy agreed that the emphasis must be put on the unanimous acceptance by the convention of the statement as a whole, rather than upon the personal registration of the views of the delegates. There was general agreement that the final outcome was a disappointment to those who desired that the council give its blessing to the government in the prosecution of the war. So far as could be learned, no effort had been made by any government official to influence the council's stand. The published letter written by President Roosevelt to Douglas Horton, minister to the General Council, on April 7 was circulated among the delegates at the Durham meeting and was referred to in both the committee and the public discussions as indicating the desire of the government. One sentence read: "A real revival of religion . . . would strengthen our morale for the war effort. . . ."

The General Council voted to enlarge the work of its committee for war victims and services, through which it has given $178,000 since October 1940 to the British Congregationalists, to China relief, to the American Committee for Christian Refugees and to the American Friends Service Committee. The denomination has 52 young men in Civilian Public Service camps, toward whose support it has paid over $6,000, leaving a deficit of $1,688 yet due the peace churches which manage the camps. A strong drive was made during the council for the enlistment of chaplains.

To Choose 150 New Missionaries

Second only to the war in its effect on the 1942 General Council was the crisis in missions. The meeting was strongly missionary-minded. The mounting obstacles to the world program of the church appeared only to strengthen the conviction of the denomination which organized the first of the great American missionary societies. Commissioning four new missionaries at this meeting, the council voted to authorize the American Board of Commissioners for Foreign Missions to begin at once to recruit personnel to fill a "pool" of 150 missionaries to be ready to go out when the war is over. A new departure was the appointment by the A.B.C.F.M., on authority given by the General Council at Durham, of missionaries to aid the agencies which are carrying relief and reconstruction to Europe.

In the field of national missions, the council appropriated $4,000 to aid Japanese evacuees, and strongly criticized both the policy of internment and the attitude of church people and others which made it possible. It committed itself "to the eradication of favoritism among God's children in our country" and to aiding the people of the southern mountains, sharecroppers, Indians, Negroes and other racial and class minorities. A new departure was the commissioning of several workers for non-institutional ministries of reconciliation in industrial and other conflict areas in this country.

Restore Status of C.S.A.

The Council for Social Action, founded at Oberlin in 1934 to place that phase of the church's concern on a parity with its interest in missions and education, in this meeting regained some of the ground which it lost after the first momentum of its launching was dissipated. It was restored to full parity with other boards of the church and signalized its new stature by several important steps. The first was the publication of a report on "Christian Faith and World Order" written by Prof. Robert L. Calhoun, whose illness unfortunately prevented him from presenting it in person. Based on the four great principles of "the sovereignty of God; the unity of mankind in nature, sinfulness and redeemability; the ecumenical or world-wide nature of Christian community; and the universal reference of an ethic of love," it examines in their light the ideas of national sovereignty, of world government, economic reconstruction and social well-being. Other studies will follow this report.

As a part of this study, Dr. Calhoun's commission presented the results of a questionnaire answered by about 1,200 Congregational Christians on the war issue. According to this survey, 8 out of 10 members of the denomination believe that "a decisive military victory for the United Nations is necessary in order to gain a just or favorable peace." About one out of six feels that such a peace might be achieved through negotiation. Assuming an allied victory, 9 out of 10 favor a "period of reconstruction or convalescence . . . before a final peace settlement is made." Sentiment in favor of armies of occupation for the defeated nations is held by 6 out of 10, in favor of another war guilt clause in the peace treaty by only 1 in 4; in favor of indemnities less than 1 in 10; in favor of universal disarmament, 6 in 10; in favor of a league of nations, 4 out of 5.

Define Christian Society

The Council for Social Action also presented, and had approved for study in the churches during the next two years, a revision of the "statement of social ideals" of the denomination. This important document attempts to "define the social meaning of Christianity with reference to its own basic faith and in clear distinction from those individual and group egotisms that deny it." It holds that the "Christian church seeks the realization of the will of God as revealed in Jesus Christ both in the inner obedience of the individual and in the customs and organized conduct of society." It starts with the Christian family as the nucleus of the Christian community, and expresses the conviction that the business of education is to "transmit the truths of the Christian tradition as the basis and pervasive spirit of life." It holds that before God no race has the right to "special honor, power or privilege"; that all Christians must learn to oppose every discrimination based on color and seek fellowship and cooperation between all the races of the world.

The economic order, according to this statement, must give human values priority over all others. Avoiding a flat condemnation of capitalism, it says: "All property will be held as a trust to be administered for the common welfare. The form of ownership, whether private or public, corporate or cooperative, will be tested by its contribution to the freedom and dignity of all persons affected by it." The political order must also hold the state to its position of trustee for the common welfare. "The church, deriving its authority from the revelation of God's will in Christ, claims freedom, without hindrance from the state, to preach the gospel, to train its youth and to order its own corporate life." Believing that "the world of mankind under God is one," the statement concludes with an expression of faith in "the evolution of some form of legal, political and economic organization for the world community . . . The church of Christ constitutes already a world-wide community, exhibiting, however imperfectly, the value of loyalties transcending those of race and nation. It is committed to the task of propagating the principles of the fatherhood of God and the brotherhood of man as the most effective force to hold the world together."

Revived Interest in Theology

A third major concern of the 1942 General Council represented the increasing theological-mindedness of the Congregational Christian fellowship. When a man says, "I am a Congregationalist," it is no longer a joke to reply, as Prof. Walter M. Horton pointed out at Durham, "I don't believe very much of anything either!" During the next two years, a theological commission under the general direction of Douglas Horton, minister to the General Council, is expected to complete a definitive if not authoritative reformulation of Congregational theology. Although the commission simply brought in a report of progress at this meeting, it is expected to publish its first brochure in August and the effects of its work are already evident. The attempt is being made to lift every area of the church's thought up into the light of its relationship with God. The study document of the Council for Social Action reflects this trend.

The seminars at the Durham meeting were in substance Bible classes, promoting "study of fundamental human relationships and functions upon the basis of the distinctively religious conceptions of Christianity." Discussing teaching, worship, work, money, land, the family and the nation, they held the interest of delegates throughout. The daily seminar on the nation, under the direction of Prof. Nels F. S. Ferré, never strayed from the theological orientation with which it started, keeping its membership of several hundred delegates to the very last day. When a lay delegate complained that one of the speakers was talking "over her head" it developed that the object of her complaint was a minister who prides himself on his

intelligibility, and not one of America's brilliant younger theologians!

Trend Away from Humanism

The trend in all the discussions and in many addresses was sharply away from humanism and toward a theology which makes room for the divine initiative. According to Dr. Douglas Horton, this trend is a return to the traditional Congregational faith in God, fellowship in Christ and liberty in the Holy Spirit. The reformed Calvinism of early Congregationalism is coming back, reasserting the sovereignty and authority of God. Nearly all young graduates of Congregational seminaries today are "high" churchmen, showing the new life which is springing from the Anglican roots from which the denomination started. The present trends in architecture, portrayed in a remarkable exhibit of religious photography, and the new emphasis on liturgy, abundantly illustrated in the impressive litanies of this General Council meeting and its approval of the formation of an Arts Guild to promote interest in religious art, are expressions of this trend.

The freedom of the Congregational heritage gives this trend a new vitality, Dr. Horton believes. It seeks to build Christian unity around the realities of religion, not around the forms which partially express the reality. Congregationalists are not allergic to form, but they insist that they be free to choose from among many those which speak to the spiritual condition of the worshiper. "Symbols are a language," said Dr. Horton. "We are not primarily concerned whether one speaks this language or that, but only that he tell the truth in the language he speaks."

Neo-Orthodox Group Started

This trend bore fruit in the formation during the 1942 council of a fellowship called "Christus Victor." Its principal spokesman was Prof. Burton Easton of Amherst. Frankly describing themselves as neo-orthodox and trinitarian, they held two meetings at Durham and invited adherents. They declare that the church needs, and that they are in process of achieving, a sharp, precise, positive theology which exalts the uniqueness of the revelation of God in Jesus Christ. More than once during their meetings they described theirs as the only tenable Christian view. Members of the group are typically men who came into the Congregational ministry via liberal seminaries from fundamentalist churches, or are unitarian-minded liberals who are discovering a new religious vitality in orthodoxy. A few are humanistic social radicals who have reached despair. Some are said to be former Oxford groupers.

An outstanding event of the 1942 council was the five lectures by William E. Hocking on "Contemporary Science and the Idea of God." An overture authorizing the exploration of possibilities of eventual merger with the Evangelical and Reformed Church was approved, as was a proposal permitting both ministers and laymen to hold a dual membership in a Congregational church and a church of another persuasion if they are able to make their relationship to both functional and real. An Arthur E. Holt memorial fund of $10,000, to be used at Merom Institute, Merom, Ind., was launched. Contributions may be sent to Dr. Albert W. Palmer, Chicago Theological Seminary, Chicago. In a spirited election that required a second ballot, Dr. Ferdinand Q. Blanchard of Cleveland was elected moderator of the General Council for the next biennium.

H. E. F.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Eagle Squadron (Univ.) Eddie Albert, D. Barrymore, John Loder, Robert Stack	*Drama* based on attitudes and experiences of group of American volunteers in R.A.F., incorporating scenes of actual combat from British files.	Flying shots are vivid, convincing; some of the others—burning of hospital, etc.—seem somehow artificial, scarcely credible. *Exciting.* M, Y
Meet the Stewarts (Col.) Frances Dee, Wm. Holden, Grant Mitchell	*Comedy.* Wealthy girl marries poor boy; complications arise when she discovers what living on a budget involves.	A pleasant enough story, with some effective comedy, but marred by lagging direction and dependence on dialogue rather than action. *Moderately entertaining.* M, Y
Scattergood Rides High (RKO) Guy Kibbee, Charles Lind, Jed Prouty	*Comedy.* The homespun philosopher helps a young man regain his father's stockbreeding farm, justify faith in champion trotter.	Many characters are practically caricatures, with story and direction slow, obvious; however, warmth and homeliness make for *pleasant family fare.* M, Y, C
Suicide Squadron (British film; Rep. release) Sally Grey, Anton Walbrook	*Melodrama* about a Polish pianist whose marriage to American reporter is threatened when he insists on joining Polish air squadron in England.	A sentimental tale, with naive efforts to introduce "Americanisms" in portrayal of girl and her father. Despite title, air activity plays little part. *Awkwardly done.* M
Tortilla Flat (MGM) John Garfield, Hedy Lamarr, Frank Morgan, John Qualen, Akim Tamiroff, Spencer Tracy	*Drama.* Toned-down presentation of Steinbeck novel built on details of life among carefree, shiftless innocents inhabiting run-down section of a California fishing town. Plot subordinate to characterizations.	A "different" film, simply and effortlessly told, with a number of rich characterizations which hold one's interest but tend at times to go overboard in whimsy. Religious element requires adult analysis. Effective photography and musical score. *On the whole, admirable.* M
The Wife Takes a Flyer (Col.) Joan Bennett, Allyn Joslyn, Franchot Tone	*Farce.* A British airman in search of enemy information hides in Dutch home where bumptious nazi major is quartered; poses as unwanted husband escaped from sanatorium for dipsomaniacs.	Burlesque on order of "The Great Dictator" but less artistic and well rounded, lapsing as it does at times into straight drama. Ridicules nazi pretensions and phobias. *Good comedy.* M, Y

BEST CURRENT FILMS

For Family: Babes on Broadway, The Courtship of Andy Hardy, Fantasia, The Gold Rush, The Great Commandment, The Great Dictator, Hay Foot, Hello Annapolis, It Started With Eve, Kathleen, The Vanishing Virginian.

For Mature Audience: The Adventures of Martin Eden, All That Money Can Buy, Citizen Kane, The Forgotten Village, The Girl from Leningrad, How Green Was My Valley, In This Our Life, Joe Smith-American, King's Row, Ku Kan, The Little Foxes, Major Barbara, The Man Who Came to Dinner, Mr. V, Mrs. Miniver, My Favorite Blonde, One Foot in Heaven, Remember the Day, Sergeant York, The Stars Look Down, Sullivan's Travels, Suspicion, Target for Tonight, Ten Gentlemen from West Point, To Be or Not To Be, The Tuttles of Tahiti.

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